THE MADRAS
Christian College Magazine.

VOL. XX. FEBRUARY, 1903. No. 8.

THE FATHERHOOD OF GOD.[1]

A GREAT teacher of our generation has said that the question of the day is not, Is there a God? but, What is God? Pronounced atheism is rarely met with, and though some hesitate to give the name God to the great Reality which lies behind what we see, that there *is* such a Reality is almost universally admitted. The question is as to its nature. Must we say "its," or can we say "His"? Can we predicate attributes, or must we content ourselves with speaking of the Unknown? If attributes may be predicated, what are those attributes? Is God one with whom we can enter into personal and loving relationship, or do we dishonour Him by attributing to Him such a human feeling as love? Such questions are surrounded by many difficulties, but they cannot be evaded. Our view of God determines our view of the world we live in, of ourselves, of our duties. To think wrongly about God is to think wrongly about life, and such wrong thinking has practical as well as intellectual consequences. It has accordingly been thought well that we should once more turn to this all-important theme, even at the risk of repeating what has already been so well said.[2]

It has been shown in previous papers that when Jesus tried to explain to a poor woman the nature of God He said "God is Spirit", and that one who knew His mind well said, "God is light," and "God is love." But there is another word which claims our

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[1] No. XI. of a series of papers in which will be clearly and concisely set forth those great truths of the Christian religion on which experience has shown that Indian readers require the clearest explanation. Most of the papers in the series will, it is hoped, be written by well-known theologians of the West.—EDITOR.

[2] By the Rev. H. Gulliford—"God is Love"—and the Rev. T. E. Slater—"God is Spirit."

attention as we try to understand what Jesus taught about God. He never said in so many words "God is Father", but when He spoke of God it was by this loving title that He almost invariably designated Him. In the Gospels the word occurs in this sense nearly two hundred times. Let us ask what the term meant on the lips of Jesus, and then see whether the conception of God thus presented is not worthy of our whole-hearted acceptance.

It is sometimes said that when Jesus called God Father He spoke metaphorically. Fatherhood is held to be a human relationship, to which God's relationship to men has some resemblance. But it would be truer to say that the Divine Fatherhood is the reality, of which human fatherhood is the feeble copy. This will be more evident as we proceed. Meanwhile we may refer to a single saying of Jesus which bears out this view. When teaching His disciples to persevere in prayer Jesus said, "If a son shall ask bread of any of you that is father, will he give him a stone?" and then added, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Human fatherhood is "evil", limited in view and selfish. It is not the ideal of fatherhood. For that we must look above to the Heavenly Father, in whom all that is best in human fatherhood is found, and "how much more?" Jesus did not say that God was Father and something more, and that it was in virtue of this transcendence of human fatherhood that He would bestow more liberally than man would do. God would do greater things than men simply because he was the Heavenly Father—the ideal Father, with no intermixture of the "evil" which makes the human father such a poor copy of the divine.

It is necessary to emphasize this, for it is a mistake to imagine that the word Father as used by Jesus has the same sense as it has in some other religious systems. The ancient Aryans spoke of Dyaus as the Father, but that does not imply that their view was the same as that of Jesus. It is the content of the name rather than the name itself that is of importance. We have seen this at least, that fatherhood with Jesus meant not something less than human fatherhood, but something more. Let us now look in more detail at His use of the word and the view of God which it implies.

(1) In the first place let us notice that the word implies that the author of our being is a Person. Jesus never required to state this in so many words, for those to whom He spoke never

doubted it. His work was to correct the imperfect views of God's character which were commonly cherished, not to go further back and deal with those who denied that God had a character at all. But though the view that God is a Person is implied rather than explicitly stated it is necessary to emphasize it here, for we are often told that God is so far above men that we cannot speak of Him as personal. Personality, it is said, implies limitation. As persons we are finite, and if we say that God is personal we are saying that He too is finite. To find whether this is so we must ask what is meant by personality.

We need not spend long in refuting the view that personality implies the possession of bodily form. Our body is not part of our personality, but only the animal medium through which human personality manifests itself. When Jesus spoke of God as Father He did not for a moment imply that He possessed the bodily frame of a human father. What He said about God as Father must be read in the light of His statement that "God is Spirit." When we try to define Spirit we do not, indeed, go far when we say that it is not material: the highest qualities of spirit are positive, but along with them goes the negative quality of immateriality, so that whatever else may be implied, the idea contains that at least. The Heavenly Father, then, being Spirit, is not possessed of bodily form.

It is often held, however, that though personality does not imply embodiment, it does imply limitation, and thus cannot be attributed to the Infinite Spirit. Now it is of course true that personality as we know it in ourselves is limited, but this limitation is no essential part of personality. Personality contains three elements—knowledge (especially self-knowledge), desire and will. As these appear in us they are limited indeed. We know ourselves as persons, but our knowledge both of ourselves and of the world around is sadly imperfect. Our desires are limited in their range, and are often fixed on unworthy objects. Our wills are weak; we have the utmost difficulty in controlling ourselves, and our power of imposing our will on others is small indeed. Such is personality as it exists in us. But is it not possible to conceive of a being who shall possess without limit those qualities which are possessed by us in such limited form? Is there any insuperable difficulty in thinking of God as one who has infinite knowledge, whose desire is no weak or selfish feeling, but an infinite

yearning for the highest good of the world He has made, and whose power of carrying out His will knows no bounds?—in other words, a being who is omniscient, infinite in love, and omnipotent? Do we dishonour God when we say that these are His attributes? Yet these are simply the attributes of personality, set free from the limitations under which they appear in us.

Such was the being whom Jesus called Father. "Your Father knoweth what things ye have need of."[1] "The Father himself loveth you."[2] "He maketh His sun to rise on the evil and on the good."[3] "Your Father in heaven is perfect."[4] Such are some of the ways in which He described God's knowledge, love, power, and moral perfection. But quite apart from explicit statements about the attributes of God there is implied in His teaching throughout that God is a being to whose nature our nature is akin, to whom we are responsible, and with whom we can enter into personal fellowship.

(2). Of the attributes which are implied in Christ's description of God as Father the one on which he dwelt most was love. When the disciple who understood Him best makes the statement that "God is love" we feel that he is only summarising the teaching of his Master. With Jesus fatherhood was no mere synonym for creation. God was not merely the author of men's being, but the being who sustained their life, cherished towards them the fatherly spirit, and tried to lead them into true fellowship with Himself. This fatherly spirit is exercised towards all men. Jesus referred to God as "your Father" in speaking with the multitude as well as in His intercourse with His disciples.[5] He never discussed the question that has given theologians so much trouble—whether God is the Father of all mankind or only of those who believe. It may well be that God's relationship towards those who have entered into fellowship with Him and look upon themselves as His children is something much more intimate than His relationship towards those who do not respond to His love. Jesus himself indicated that in a sense men could not be called God's children until they manifested His spirit. In urging His hearers to love their enemies He gave as a reason, "that ye may be the children of your father which is in heaven," implying that if they did not act thus they were in a sense no children of His. But His more intimate relationship is not to be understood as

[1] Matt. 6: 8. [2] John 16: 27. [3] Matt. 5: 45. [4] Matt. 5: 48.
[5] Matt. 23: 1, 9.

excluding or throwing into the background God's relationship to all men. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Men may be His prodigal children, living without filial feeling, and "no more worthy to be called" His sons. But the fatherly love which welcomed the prodigal never ceases to yearn over them.

Of love of the Father Jesus frequently spoke. It was shown to be a love which manifested itself in His providential dealings with all His children,[1] and in His readiness to receive all who came to Him in penitence.[2] It was set forth as a love which anticipated men's wants,[3] and provided for the satisfaction of them. His great gift was that of His Spirit,[4] to lead men into the truth and give them strength to walk in it. But the God whom Jesus presented to us was not a being too high to care for our bodily wants also. In the model prayer we are taught to ask for daily bread as well as for the forgiveness of sins and deliverance from evil;[5] and in the discourse in which the prayer is embodied Jesus taught His disciples to take no thought for food and raiment, not, as a Stoic or an ascetic would have done, because these were of no account, but because God cared even for each things as these.[6]

There is a wonderful winsomeness in this view of the Father-God. Its attractiveness becomes even greater when we read the story of Jesus' life, for from beginning to end it was an illustration of what He taught. Healing the sick, comforting the sorrowful, encouraging the weak, receiving the sinful and giving them a fresh start—these were His ordinary occupations, and the instances of such gracious dealing are too well-known to need mention. What is to be noted is that in acting as he did Jesus was not merely giving a supreme illustration of human benevolence. He was revealing God.[7] His deeds of love were simply the expression in concrete form of the spirit which underlay all His Father's dealings with men.

(3). It may be urged, however, that whatever attractions this view may possess, it dishonours God. Is not love, it is said, too weak and sentimental a thing to be deemed the chief attribute of God? We certainly dishonour God if we attribute to Him either weakness or sentimentality, but neither the conception of fatherhood nor the teaching of Jesus gives us any warrant for doing so.

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1 Matt. 5: 45. 2 Luke 15: 11-32. 3 Matt. 6: 8. 4 Luke 11: 13.
5 Matt. 6: 9-13. 6 Matt. 6: 25-34. 7 Matt. 11: 27.

Weakness is no attribute of true fatherhood. If human fathers are weak, to that extent they are untrue to their ideal. True fatherhood involves mastery, and strength, and justice. The true father will not shrink from punishment, however painful the necessity may be. He who indulges his child and says that he cannot punish him because he loves him so well does not know what love means. He who punishes justly does so not because his love is deficient, but because love itself demands that the highest good of the child, and not its passing pleasure, be sought. Indulgence may be the work of the grandfather in his weakness: it is no true attribute of the father in his strength.

All this is clearly recognised in the teaching of Jesus. By being the Father of men God does not abrogate any of His functions as ruler and protector of the universe. The very verse which has been more than once quoted as illustrative of God's fatherly grace—"He maketh His sun to rise on the evil and on the good"—implies a conception of God as Lord of the world. Nor is His rule confined to the physical sphere. He is the Judge before whom men must stand, and His judgment will be in accordance with the strictest justice. Mercy is offered to all, but those who will not accept it will not have it forced upon them. In describing the punishment of the unforgiving servant Jesus added, "So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother that trespasses." Note the word used—"My heavenly Father." Jesus did not look on the severe sentence as an unfatherly act. Just becomes God loves all men He hates whatever works against their highest good, and that hatred manifests itself in punishment, that the evil may be banished from the world.

A personal Spirit, whose nature is love, but whose love is not inconsistent with strength or with justice—such is the view which Jesus asks us to take of the Supreme Being. Has any view more worthy of our acceptance been offered to us? I know of none. If it be said that it is surrounded by many difficulties I admit it, but I ask in turn, are there not greater difficulties in our way if we deny it? If we say that God is above personality, how are we to describe Him? If we say that he is unknowable then we must give up religion, for what is altogether unknown cannot draw out even our reverence, still less our love. If we say that He is a principle of unity, or a great power, then we are describing Him in terms not of what is above personality but of what is

below it. Even frail man feels that he has in him that which sets him above the forces of nature, for as knowledge grows he can bring them under his control. If force is something lower than the personality of man, is it a fitting description of the Supreme? Describe God as you please, if you deny that He is personal you put Him below you instead of raising him above you, and in doing so you make worship impossible.

This is even more apparent when we look at the matter from the moral point of view. It is sometimes urged that God is too high to be able to enter with sympathy into the lives of men, to comfort them, to help them, in short, to love them. But if He cannot do these, is He not lower than men instead of higher? Let us look at two types of character. One man lets the sinful world go on its way. He has other things to attend to, and is too busy to heed the cry of the suffering and the tempted. It may be, too, that he is afraid of contamination, either moral or physical. Cholera may rage, but what is that to him? Men may be living in ignorance; it is not his business to teach them. They may be sunken in sin; it is not his task to give them a helping hand. Another takes an entirely different view of his duty. To lay his life alongside of those that need his help may not be pleasant, but it is his duty, and he does it gladly. Wherever a helping hand is needed—to tend the sick, to encourage the weak, to counsel the perplexed—he is ready to do all he can. Which of these men do we honor? The first may base his abstraction from the things of the world on religion. Disease and ignorance and sin are too sordid for him to touch; he is too high to have any dealing with such things. So he says. But our moral sense revolts from the doctrine, and we say that whether he be actuated by undisguised selfishness or by the dictates of religion, he is a monster and not a man. Such height is no true height. He who is truly high knows how to stoop, not that he may become low, but that he may lift what is low to his own level.

And if God is so high that he cannot stoop to enter into our lives does he not cease to be worthy of our reverence? We can no more respect a God who leaves the sad and sinful world to go on its way than we can respect a man who does the same. The God who cannot come down to me that he may lift me up is not above me but below me, and I cannot worship him. Browning uttered a sublime truth when he represented David, as he tended Saul, asking whether God could do anything less than *he* had done:

"Do I find love so full in my nature, God's ultimate gift,
"That I doubt His own love can compete with it? Here, the part shift?
"Here, the creature surpass the Creator—the end, what began?
"Would I fain in my impotent yearning do all for this man,
"And dare doubt He shall not help him, Who yet alone can?
"Would it ever have entered my mind, the bare will, much less power,
"To bestow on this Saul what I sang of, the marvellous dower
"Of the life he was gifted and filled with? to make such a soul,
"Such a body, and then such an earth for insphering the whole?
"And doth it not enter my mind (as my warm tears attest)
"These good things being given, to go on, and give one more, the best?
"Ay, to save and redeem and restore him, maintain at the height
"This perfection,—succeed with life's dayspring, death's minute of night?
"Interpose at the difficult minute, snatch Saul the mistake,
"Saul the failure, the ruin he seemed now,—and bid him awake
"From the dream, the probation, the prelude, to find himself set
"Clear and safe in new light and new life,—a new harmony yet
"To be run, and continued, and ended—who knows?—or endure!

Such is the view of God which is embodied in Christ's word Father. It is a view which satisfies both mind and heart. And let us remember that if God be as Christ represented Him, we are responsible to Him—responsible for our conduct, and responsible for the use of our faculties. It may be that many difficulties remain unsolved, but He who loves us will not leave us in doubt as to anything that is essential, if only our thinking is done with humility and with the determination to walk in the truth as it is revealed to us.

J. H. MACLEAN.

THRIPURANTHAKAM:

A TEMPLE LEGEND AND A CURIOUS INSCRIPTION.

IN the Markapur Taluq of the Kurnool District, about twenty-five miles to the north-east of Markapur and half that distance from Kuriched on the Bezwada-Guntakal line of the Southern Mahratta Railway, lies the village of Thripurânthakam, now a small conglomeration of meagre-looking houses. Hills are more abundant than trees in this part of the country, and about four furlongs to the north-west of the village we see a range of treeless hills, on one of which, not even a couple of hundred feet in height, stands a Siva temple of more than ordinary magnificence. The way leading to the hill abounds in ruins of roofless *mantapams* and god-less shrines. The large wooden car, now resting on a

platform of piled-up stones, and reminding one of some ancient social institution propped up by modern explanations, esoteric and otherwise; the four flights of steps up the hill, of which only one is at all usable by un-insured limbs; the decaying remnants of the four towers which once adorned the main porticos of the temple, and even now, present here and there, some exquisitely bold and neat stone-work; the partly ruined temple of the goddess Thripurasundari, in the bed of the tank, at the foot of the hill; these and many more minor details of the whole scenery strongly remind the visitor of the garrulous lines,

> "Old times are changed, old manners gone,
> A stranger fills the Stuart's throne........."

The name of the village means literally "the destruction of the three cities." In the good old days when gods walked hand in hand with men, some Rakshasas who had fortified themselves in a triple-city which had iron, silver and golden walls and admitted of being easily moved about at will, a contrivance lost to these degenerate days of futile and clumsy attempts at aërial navigation, made themselves the terror of man and Deva-kind. After much discussion and deliberation, the god Siva undertook to destroy the demons; and all the rest began to make themselves useful to him. The earth became Siva's car, with the sun and the moon for wheels; presumably, the modern bicycle is only an imitation of this car, for the two wheels could not have been put on to the car in any other manner. It was however a four-in-hand with the four Vedas as the horses and Brahma as the charioteer. The great hill Mahameru was bent and used by Siva as a bow and the god Mahavishnu was to be the arrow. When Siva, thus equipped, neared the triple fortifications of the enemy and was about to discharge the unerring shaft of death on it, he became conscious of a sense of pride and self-adulation in his auxiliary forces: the goddess of earth thought in her muddy bosom that, but for her Siva could not have been where he was; the sun and the moon were also of the same opinion; the Vedas thought that the horses deserved more credit than the chariot, while Brahma was sure that the safety of both depended on his skilful driving; the stony heart of Meru swelled with pride; after all, thought Vishnu, it was he who was actually to destroy the enemy. When the great Siva became aware of this very undesirable feeling among his colleagues, he smiled in supreme contempt; and by the force

of that smile the triple city was burnt to a handful of ashes. We need hardly state that the pride of Siva's helpers was likewise burnt out in their bosoms and that they praised him and sought his forgiveness. Since that day, "Thripuranthaka" has been one of Siva's designations and the legend is a favourite one with Tamil poets.

The esoteric meaning of the above myth need not detain us now. Suffice it to say that local tradition assigns the scene of this conquest to the village and the hill we have been describing; and the temple, where Siva dwells with Pârvathi Dêvi, commemorates it. Who then is Thripurasundari? Before smiting the cities into ashes, Siva invoked the aid of *Adhisakti*—the primeval force of the universe—and Thripurasundari is the manifestation of that Force. Then why is she not living in the same temple with Siva and Pârvathi Dêvi, and why is her temple in the bed of the tank? Thus says the local legend: All the three were living together in the temple on the hill; but, with one man and two women, discord was inevitable. Siva soon found that it was easier to smite three metallic cities into ashes than keep two women in peace under one roof; and one day the matter was unexpectedly brought to a crisis. Thripurasundari was standing on the hill one evening, when she saw a bangle-seller going along the road. The desire to steal a march over her rival by adorning herself more tastefully was intense and she beckoned to the man to go up to her. He obeyed, mistaking her for a mortal, and set about adorning her arms with bangles. But he soon found that the bangles he put on vanished whenever he turned round to select more. Perhaps the goddess was determined to get from him more than she paid for. The man became frightened and prostrated himself at her feet. She bade him rise, and when he got up, lo! the terrible Durga was standing before him. He was ready to go mad; but, the goddess ordered him to take his bag and himself away, and enjoined him not to look back till he was quite clear of the place. The bangle-seller beat a glad and hasty retreat: but, after going some distance, his curiosity got the better of his discretion, and he turned round and looked up the hill, and lo! he was burnt to ashes. When Siva came to hear of this, he was so incensed at Sundari's wanton cruelty that he reprimanded her very severely and forbade her his presence and company. Of course, Sundari knew the real reason; and the English bard has laid down the rule in such circumstances.

"When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy?
What art can wash her guilt away?
The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom is—to die."

And so Thripurasundari determined; and even from the summit of the hill, she jumped into a well that was in the tank below; and there she remains to this day. In proof of this, you may note that the shrine of the goddess in the temple at the tank-bed is a well; it is at any rate eight or ten feet below the level of the temple floor, and when there is water in the tank, the shrine too is full of it and the image of the goddess is drowned. People believe generally that persons who come by a violent death become mischievous demons. Naturally, therefore, the goddess was more malicious and cruel after her attempt at suicide, and she became the terror of all that pass by after 6 P.M. This continued till Sankaracharya passed through the country in the ninth century. He listened to the local complaints, and by virtue of his supreme *Yoga* power curbed the goddess and prevented all further havoc by permanently mutilating her image. So we see now in the shrine only a huge rough stone sans eyes, sans nose, sans hands, sans feet, &c., much besoiled by bats and rats.

The annual festival in the hill-temple is during *Sivaratri* and in the tank temple during *Nawaratri*, when thousands of pilgrims come from distant places. Animal sacrifices, including buffaloes and sheep, are offered in the tank temple; and when the victims are not enough, an inhuman howl is said to come out of the shrine at night time.

Almost the whole of the present Markapur Taluq belonged, until recently, to the Naik family at Bommalapuram. These temples have been for centuries, and are still, under the management of the head of that family. Numerous stone inscriptions faithfully record the services of that family to Thripurânthaka. The walls and stone pillars in the hill-temple are literally full of such inscriptions, which are mostly in Telugu and in only a few instances in Sanskrit. Glancing over these to-him-unintelligible inscriptions one day, the present writer came across a Tamil inscription suddenly. This inscription is in eight lines, on the northern wall (outside) of the *Mantapam* now used as a kitchen,

in front of the *Lingam*. It is about three feet from the ground and extends over a part of the main wall and a cornice stone at right angles with it. Neither the Taluq office nor the office of the Government Epigraphist has a copy of it; in fact, it never appears to have been suspected hitherto that in the heart of this Telugu country there was a Tamil inscription. The hand of time has passed roughly over this record, and the present writer, with his inexperience of such work and total absence of proper materials for copying out inscriptions, was able to make out only portions of the first four lines. The inscription seems to record the gift to the temple of some garden and other property by one Adhimoorthy Naik on a Monday, Rèvati Nakshetra, in the first half of the month Arppasi (October-November), when Rajendra Chola, King of Kings and lord of mankind, ruled over Vengai Mandalam. It is a great pity that the exact year of the inscription, which is undoubtedly recorded there, could not be made out. The words meaning "in the year of" occur in it; but the year is blurred and indistinct. An expert epigraphist will be able to decipher the whole of the record. Rajendra Chola is said to have reigned over Vengaimandalam, including portions of the Nellore and the Kistna Districts. The Markapur Taluq became part of the Kurnool District only very recently. In the heart of the Taluq, near the village of Ramachandrainkota, is a bridge, built in the year of the Indian Mutiny, which refers to the country as part of the Kistna District, in plain English. If the year of the curious old Tamil inscription is made out, then the reign of Rajendra Chola and the period of Vengaimandalam may be easily determined.

A. MADHAVIAH.

THE SYSTEM OF ALMS-GIVING IN INDIA.

THERE is no institution in Europe or America that can stand a comparison with that of professional beggary in India. Even the community of men who are styled 'tramps' in England are not to be classed with them, in that our men, unlike their brethren on the other side of the ocean, set about begging from house to house from early morn till dewy eve, even as workmen begin their task at six in the morning and seek their rest at sunset. They are not tramps, incapacitated for work of any kind by continual and traditional habits of sloth and indolence. Indeed there are men of that class too, but it is not my purpose to

direct the attention of the public to the reform of the incorrigible that are found not in this country alone but even in England and in the Continent of Europe. My object in this paper is simply to bring to the notice of the public the existence of that anomalous class of men who, trading on poverty, become prosperous and rich, those able-bodied men whose beggary is the flimsiest pretence, who by their life and character diffuse around them a spirit of abject meanness akin to hypocrisy, and whose presence in any place is no honour or distinction to any community or nation to which they may belong.

There can be no doubt of the fact that with the growth of poverty and the continued indebtedness of the people of this country beggars of the class named above have swollen into legions, and the profession of street and house beggary has assumed so alarming a proportion as to admit of a speedy check by nothing short of an act of legislation. For no one however high-placed, busy or indifferent to worldly life, can escape being pestered by this swarm of flies that hover continually about the streets and houses of our towns and in fact can be seen everywhere. To work calmly, especially in the morning times, without being intruded upon, is now become next to an impossibility. It would be, perhaps, a most interesting function, but none the less tormenting, for any one to sit on the pial of a house and note the motley crowd of our uninvited guests who seek ingress to the very kitchen of our house, without waiting for the nod or recognition of the inmates.

There are two varieties of these beggars, one that comes by night, the other by day. The night beggars, most of us know, are mainly recruited from other professions, menial of course, in which they might have lived comfortably and well, and are chiefly Thoties, Kuravars and Dambars (Indian Gipsies). The Gipsies spin ropes and coir and earn from four to six annas a day. The Thoties and Kuravars are employed by the Unions and Municipalities of our villages and towns for the removal of the night soil and rubbish on the road side and for the cleaning of the streets. They are paid from Rs. 5 to 7 a month, which I dare say is more than sufficient for them, basing my estimate not on the-three-and-a-half-rupees-calculation of Mr. Srinivasa Raghava Aiyangar but in view of the fact that their women earn almost as much as men. Yet night after night can be seen these hideous creatures yelling most abominably before each and every house and disturbing our sleep to

the point of provocation. Women are their favourite victims, who will be called by them by a thousand designations, and they will not leave them till they get their morsel. The food that they thus gather will last for two days for the whole family. They have scarcely anything to be called home, much less to be called a kitchen, for they scarcely cook their food. But then you may ask, what do they do with their pay? Why, they drink; drink toddy, arrack, and sometimes beer too. One can see at any night, from the silly brawls near toddy shops, that the crowd there mostly consists of these people. By giving them alms we are indirectly abetting the crime of drinking and in fact promoting it to a certain extent. Charity of this kind, however well-meant and disinterested, is no charity at all.

The other class is more numerous and belongs to different varieties of human type from the first. Specimens of almost all classes can be seen represented in this group; from the lordly Brahmin to the despised Pariah. Apastamba, in his Dharma-sutra (Code of Polity), lays down that the *Bramacharin* (the novice) who undergoes *gurukulevasa* (residence with teacher for learning Vedas) between the ages of seven and eighteen should live on the food begged from matrons of the first three houses. He should not complain insufficiency of food so obtained, nor keep with him any excess of food but should throw it away immediately. Beyond this ruling, there is not a single section in the whole Code of Polity whereby any man is privileged to beg or given the right of so doing, as some of these beggar Brahmins seem to assert when questioned by the inquisitive and the impatient. And Apastamba is widely recognised and followed by the majority of people in Southern India. Look then at what obtains to-day in the name of religion and religious sanction. Hundreds of families of the very highest class live mainly upon the food brought them by the begging of their small children, who neither study the Vedas living in the house of the teacher nor are even sent to the English schools but are early taught to beg, which they continue to the end of their lifetime. These poor boys of seven and nine years of age, with a big brass vessel over their shoulders that will hold food for at least five or six souls, beg from house to house and return home with the vessel well filled with rice, to which all the members of the family do full justice. I don't think that the supporters of the joint family system will reckon this as one of its blessings and point to the devouring of food brought them by the begging of a single boy or two.

In the night too they are sent about the same errand which forms a complete routine of the boy's work for that day. Very little attention is paid to their moral and mental training. The parents, sunk in indolence and moral turpitude, become incorrigible and are averse to work of any description. In some other families, all the members beg, and living upon the boiled rice brought home by the boys, they sell the rice that the married couple get for one or two rupees daily and lend the sum monthly to the needy public at three or four per cent. interest. A trade on poverty like this soon enables them to become rich and they are loth to part with it even after, as they find it the most lucrative of all the professions in life. Think of the state of affairs when men who own eight or ten thousand rupees pursue the profession of begging.

The practice so set up by the highest class is at present readily and faithfully followed and imitated by other classes of men. Men and women of the lower classes who by their habit ought to feel less repugnant to work than the Brahmans, and who were once famed for their diligence, are now sinking to the lowest ebb of indolence and idleness. Many women of the silk-weaver caste, for instance, who are the most industrious of Indian women, are now seen everywhere begging, and even worse tales are reported of them. Street jugglers that show their feats unsolicited, songsters and dancers of the kind that we find every day before our house, also belong to this honourable section. There are also the religious mendicants who with authority beg and drag the poor gods from their Olympian heights to bear witness to their honourable calling. Scores of able-bodied young men can be seen from year's end to year's end travelling about the country soliciting monetary help to enable them to perform a *prarthana* to some god. There is a particular type of beggar, whose mere mention will frighten our children, called 'seven mountain man.' He represents himself as going to Tirupati to fulfil a vow, all his life rolling about the streets and blessing you for throwing a copper coin into his hundy or cursing you for not doing so. Sometimes there will be seen beggars torturing their body, pinning their limbs or otherwise subjecting themselves to looks of pity and compassion, to appeal to the sentimental side of your nature and extract money. If any one were to take the pains of visiting any of the big temples in the South on festive occasions, he would find seated round the outer walls of the temples hundreds of sanctimonious beggars

besmearing their body with sacred ashes, chanting and blaspheming the name of God. They are the veriest rogues and scoundrels and are mainly responsible for all the jewels lost during festivities by the pilgrims. Their presence there simply justifies the famous dictum of Butler in his inimitable *Hudibras.*

'Philosophy is the last resource of a ruined man.'

There may be also seen really deserving poor and destitute, but they are very few, and that our temples should have been made the residence of all these accursed beings, is the unkindest cut of all.

I shall, before closing, mention one other type of these men, the most mischievous, the most detestable of all. He is, by appearance, a religious mendicant of genial and engaging appearance. His head is clean shaven, he wears a simple orange cloth round his loins, with a dhoti over his shoulders. He lives mostly in towns. His business is to find out families consisting of a man and wife or of little children. He skulks till twelve in a mantapam or temple and makes his appearance in a particular house when the male member is out. The sacredness of his person, his mellifluous voice, his kind and engaging manner, go straight into the heart of the lady of the house. She is taken in. The moment he knows she is caught in his snares, for no one has studied the science of physiognomy to better purpose than he. he proceeds with his work of deception most artfully. He takes a bit of earth from the ground and turns it before her eyes into sacred ashes and hands it over to her. This is a miracle indeed which is owing to faith and divine grace. He then politely addresses her, "Madam, I am thirsty. Will you oblige by bringing me a tumbler of cold water?" She straightway hastens into the house and brings a tumbler full of water. He then says, "No, I beg your pardon, I am not thirsty. I simply wanted to test your mind and to know whether you are charitably inclined." He then repeats the same kind of trick, this time with a laced cloth, and next time with a silk cloth. At last he asks for ten rupees, with which the lady obliges him, and this time he doesn't give it back but quietly walks away with the sum. The woman knows nothing of the deception till he is clear out of sight and then shelves the whole matter for fear of incurring the displeasure of her husband and public ridicule. Many instances of this kind have happened in the town I live in within the short space of three months, and yet our peculiar system allows these scoundrels to go scot free.

Everything religious whether genuine or false is charming to us; and as a nation we are prone to be easily duped by flattery and exaggeration. You can find a parallel nowhere in modern Europe and America to religion taking such a form as you find in these mendicants, and to trace anything similar we must go to mediæval Europe, to witchcraft and Pope's nieces. That we should be so cowed down by all that passes for religion and religious sanction, is one of the most regrettable features of our life. Nowhere on God's earth has this most beneficent institution of charity been so foully abused as in this country. And the reason for it does not lie in the nature of the soil or the peculiar environment of our life but is traceable to the weak temperament of the people being most sensitive to things religious, not spiritual. That our system of individual charity, though planned with the best intentions, breeds at present loafers, loungers and scoundrels, there can be no manner of doubt, and that we, by our indiscriminate charity and alms-giving, spoil the life of many people who would otherwise be forced to lead a life of honesty and industry is, beyond doubt, a fact.

We all have heard how in a country like England the fear of the workhouse stimulates many an honest labourer to habits of thrift and hard work. Every man has a right to live in this world but not to appropriate the result of other men's labour without deserving it.

Considering, then, the pernicious results that accrue from the system of individual alms-giving, is it too much to wish for an institution similar to that of the workhouse, where the collective munificence of all men can judicially and most usefully be meted out to the most deserving men and women? An Act to send the vagrants of the class detailed above to the workhouse, where they would be compelled to work for their maintenance, would soon scare away the loathing that some of these beggars have for work and turn them all into honest hard-working labourers. Such a consummation is devoutly to be wished. But there are unfortunately too many men in this country who are averse to change of any kind, however beneficial it may be in itself, and ready to raise the cry of 'Religion in danger' at every stage of our life, and thus paralyse both the Government and the workers in the field of beneficent reform. That the country suffers in consequence is the melancholy despondency of many. That the present system has no religious

sanction but is entirely a social institution is plain to all. How long the people will sit quiet and view in passive obedience the iniquities committed in the name of religion without invoking the blessings of the workhouse and Vagrancy Act is the sorest and the most anxious consideration of many an Indian patriot.

T. V. APPADURAI.

TO DEATH.

O DEATH! when thou wouldst have me go with thee,
After my task is ended, to the quest
Of some bright spot my wearied soul to rest,
With no ungentle voice, oh summon me!
When from all vain desires and idle things
To thy embrace thou tak'st me at the last,
I pray thee, so ordain that for the past
I feel no vain regret, O King of Kings!
The world is all deceitful, and I find
That whoso seeks redemption from his fate
And in the world to be no more create
Should from all vain delights keep free his mind,
And when he dies pray, be it late or soon,
Thy gentleness to be his greatest boon!

M. V. VENKATASUBBA IYER.

HINDU NAMES.

IT has been observed by Spencer that the obeisance with joined hands and bended knees as well as the self-abasing and propitiatory forms of address—and these latter are merely an obeisance in words—has the same root with the trophy and the mutilation. In the most primitive times, a man's worth was estimated by the number of skulls he could show to his credit, and he sedulously gathered his trophies after killing his enemies and sometimes eating them. It dawned on these men at last that it would be much better to enslave the captives, mutilating less important parts of the body for trophies, than kill them. For easy means are furnished for counting the victims of one's valour by the ears, with which Zengis Khan filled nine sacks, or by the noses, a plate of which was accepted as a grateful offering by Constantine V.

Cut ears, cut noses and cut hair, or these in their mitigated

form, bored ears, rings in the nose and short or cropped hair, became gradually "the enforced signs of submission of slaves to masters", and finally tokens of subordination voluntarily assumed to domestic, political or spiritual superiors. Such mutilations continued to be inflicted on criminals also. The Australian women, it is said, have the habit of cutting off the last joint of their little finger, and the remarrying widow among Hottentots, the top joint of a finger; in certain negro races, women crop their hair. This indicates the subordination of women to men. Tributary chiefs sacrificing their locks of hair on their approach to their suzerains, would illustrate subordination in another sphere.

Knocking out of teeth when one arrives at man's estate, boring ears at the first birthday, and sacrifice of locks of hair of children are enjoined in different communities as religious duties. Branding or tattooing is but another form of mutilation with like origin and like secondary significance.

The Hindu, it is said, eats and drinks and sleeps religiously; every act of his is permeated by a sense of duty to the Supreme; God to him is the one in whom he lives and moves and has his being.

The Hindu child is scarcely born when it is branded thrice above the navel with a heated needle. The significance of this as a dedication to God is borne out by the elaborate branding by religious sects like the Vaishnava and Madhwa of their respective votaries. Its explanation as performed for sanitary reasons is a fancy of latter days. Sometimes the name of God is, so to say, written also in their foreheads with the heated needle. The tattooing on their forehead that girls in this land of all classes till very recently delighted in, without exception is, despite the after-thought of ornamentation, in its origin a method of marking the persons as the property of God.

The boring of the ears called "Karna Vedha" is an ancient ordinance of the Smritis. They do not seem to prescribe that a gold or diamond or any ring should hang therefrom. The bored ear is the undoubted mark of a slave as is attested by the etymology of the word "Thrall" and was adopted primarily as a symbol of absolute surrender to God. If confirmation of this supposition should be sought, I should point to the unnoticed fact that the orthodox Brahmin holds his ears in his hands when he utters the Sanskrit formula of salutation to any venerable person, which is as much as to say that his ears would be laid at his feet.

The insertion of a ring in the nose is universal among Hindu women, nay but for the boring at the middle of the nose one would miss the graceful radiant little ruby pendant with the pearl attached. Males also in the South have the nose ring in rare cases during their childhood. But in the Telugu districts, it is within one's ordinary experience to meet with high officials, men of light and leading, and venerable pandits, with the ring in the nose. The uniform explanation of such a usage in the case of males is that they are dedicated in that manner to the gods; such necessity for a special appeal arises on adverse experience with the first children of a mother. The upper part of the left ear and the right side of the nose are bored in the case of males, in token of special commendation to the gods.

The supplementary and subsequent idea of ornamentation which overlay that of dedication has probably led to the boring of both sides of the nose, the upper ends of both the ears, and the middle of the nose, of all women everywhere and of some men of the Telugu country. There can be no two opinions as to the original significance of the ring in the nose. The Bible has it that the Lord hath said "I will put my hook in thy nose and my bridle in thy lips." Spencer refers to Assyrian sculptures of prisoners being led by cords attached to rings through their noses. What else does the phrase "to be led by the nose" mean? Its meaning seems to be as transparent as that of the ceremony of the Hindu husband's placing the yoke on the head of his partner on the occasion of marriage.

The first locks of children are almost invariably sacrificed to gods among Hindus as among ancient Greeks and Romans. There is a Vedic injunction that a male child should have his head shaved at the third year. This would seem to take rank with baptism and circumcision. Before one's marriage, at the death of relations, after the confinement of one's wife, the Hindu is to have a shave, according to the Smritis. The sacrifice of locks is meant to propitiate the deceased relations and the deity that presides over life's little joys and sorrows. It is a similar intention that has dictated the ugly disfigurement of widows. We meet with the identical fact and purpose in the habit of Brahman ladies in the South in bygone times, of sane Telugu Brahmans and all non-Brahmans in general now, sacrificing their whole locks of hair to the goddess Ganga at Prayaga and to the God Venkatesa of Tirupati and other local gods. The

Brahman ladies of the South have however more recently managed to please the Ganga and other gods with just one lock of hair or two. Could not a similar feeling effect a similar salutary change in the case of widows by reducing the sacrifice to a lock or two? Has not the sheep made of flour replaced, even in our land, the live sheep at the altar? Short or cropped hair has been in very recent times put to a strange use by some Protestant Missions, *i.e.*, to distinguish their chosen flock, but I heard one of them say that he feels this cropping of hair as an undue deprivation of a prized ornament, even as would one of the "others" (Auyulu), by which term he means the heathen. Such are the mild survivals of mutilations in the Hindu religious institutions serving as symbols of submission to the Supreme.

The presentation of joined hands as if one offered them to be bound, the full prostration (Sashtanga Namaskara), the uncovering of the upper part of the body as in Nair women and others, are all traceable to the abject surrender to the captor of the captive's person and clothes and all. The non-Brahmans of the Telugu country, who usually cover their heads, remove their head-dress and place it at the foot of him whose protection they seek. Unhatting among the Westerns is a corresponding act.

The same attitude of submission and self-abnegation is also expressed in forms of talk, as where in Sanskrit, "this man" is substituted for "I", "foot man" (Adiyén) used by the Vaishnavites and Saivites for the first personal pronoun.

The Hindu's very names are brought into service for the same end. The common names of the Hindus are largely the names of the gods of the Trinity and their avatars, or their local representatives; of the latter, Natesa of Chidambaram, Kamatchi (the lovely-eyed) of Kanchi, Meenatchi (the fish-eyed) of Madura, Ranganatha of Srirangam, Venkatesa of Tirupati, and Kottayn of the Northern Circars are among the most widespread. When the girl goes into her husband's family, she sometimes takes the name suitable to her husband's: thus she would change her name to Meenatchi if her lord's happened to be Sundara. The use of this class of names is explained as an attempt to obtain the protection of the Almighty by taking His name. In this part of the country (round Narasaraopet), where there are no temples of any importance, and Ramanujaism is a comparatively recent importation, the names of the Adwaita—the one without a second—are very abundantly met with; Brahmanada, Parabrahman, Adwaita Brahman and Brahman are familiar names.

One feature in Telugu names is that they are sometimes not a safe index to the sex of the bearers; males have names of the female deity and even where they bear those of the male deity, they often affix to them the feminine termination Amma. Thus Ankamma and Krishnamma come to be names of males, and illustrate the double source of confusion.

Complementary to the idea of throwing oneself on the protection of the gods is that of self-abasement; self-depreciation in its manifold aspects is revealed by other names.

Foremost among them deserve to be mentioned the names which signify absolute nothingness. Akasa Ramanna, that is, Ramanna in the air or man in the moon, and Ullaki (fiction) are in actual use among the Telugus. The former is the usual subscription in anonymous petitions.

Allied to these are names meaning 'the ascetic,' which have come in common parlance to denote a man of straw: such are "Sanyasi", "Bairagi" (passionless), Pakirayya (Fakir) and Pichayya. Abrogation of one's class or caste name involves no inconsiderable sacrifice of self-love. Thus the name of Chenchayya among Brahmans; Enadies and Erukalas among other high castes. Chenchas, Enadis and Erukalas are the aborigines found in Narasaraopet and thereabout. Not less significant is the adoption by non-Brahmans of the names Brahmanayya, Brahmanna, or in vulgar form Bapanaiyya and Bapanamma; for even they would not care to exchange their own class for another though considered higher. Especially interesting are the Muhammadan names sometimes in use among Hindus, such as Galeb, but these last may also be taken on in performance of a vow to Allah, who is worshipped by the Hindus also in the form of Nagur Meerass, the Mohurrum pageant.

Names indicating defects mental or physical, such as Verrayya and Pitoayya (mad), Kunalayya (Hunchback) and Musalayya (old), Nondy and Sappani (lame and legless) carry out the same idea.

Yet other names are names of despised things such as Pentayya and Kuppuswami (refuse), Siprayya and Dibbadu (broom and mound of earth), or of distasteful objects as Vèmbu (Neem tree,) or words that mean disrelish as in Rossayya (disgust). "Chithabi," (decayed leaf), a Muhammadan name shows that the principle of self-abasement finds favour with the Moslem also. Some call themselves "cats" (Pillayya and Pillamma) in the hope that they may atone thereby for the sin of having caused the death of cats, and

the famous Reddi Kings of Kandaridu called themselves after a certain Brahman Vemana, for whose death they were responsible. Even these do not fail to exemplify the principle above set forth.

A. SRINIVASAN.

TO ALFRED LORD TENNYSON.

(*After reading his "In Memoriam."*)

Saraswati's dear uncorrupted child!
Thou teach'st such healing truths in genial song
As make the haughty meek, the venomed mild:
A heavenly strain, of thoughts inspired, so strong
It peals about my earnest ears, and bold!
What tho' remote from thee, a novice blind,
Still do I find it hard my peace to hold
When in my heart I feel thy gorgeous mind:
Thy mighty *mind* which conquer'd tyrannous Time
And rose by sorrow to victorious faith!
O, brightest lode-star in the heaven of rhyme!
Seer-singer of Love's triumph over Death!
O! Virtue's self, who claimed fair Sarda's * pen
To raise from *gloom* a world of heart-sore Men!

S. P. A.

NOTES ON THE TAMIL UNION VERSION OF PHILIPPIANS.

N. B.—U. V. = Union Version; P. = Percival; F. = Fabricius; A. V. = the so-called Authorised English Version; R. V. = the English Revised Version; T. R. = Textus Receptus.

CHAPTER II.

VERSE 30. In the Greek of this verse we have an interesting various reading. The T. R. reads *παραβουλευσάμενος τῇ ψυχῇ*, which A. V. renders 'not regarding his life.' Strictly speaking the words mean 'taking bad counsel for his life,' not taking care of its interests. It is doubtful if S. Paul could have used such words in commendation of Epaphroditus. What he actually said was *παραβολευσάμενος τῇ ψυχῇ*, 'hazarding his life.' He, as it were, staked his life on the hazard of fulfilling his commission. Our Tamil Versions following A.V. render by *தன் பிராணனையும் எண்ணாமல்*. This

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* Or Saraswati—The Deity of Wisdom (cf. Minerva)

is apparently intended to represent the reading of the T. R. παραβουλευσάμενος. It is a pity to lose the vigorous metaphor of the original, the use of which, needless to say, does not in the least imply S. Paul's approval of the practice of gambling. Might we render தன் பிராணனையும் பந்தயமாகவைத்து or, if it is felt necessary to apologise for the strength of the metaphor, வைத்தாற்போல்?

For λειτουργιάς see the note on II. 17.

CHAPTER III.

VERSE 1. மேலும், 'furthermore,' is a poor rendering of τὸ λοιπόν, 'for the rest,' 'finally.' I suppose கடைசியாக would be nearer the idea. But I confess that neither of these translations seems to me to convey the exact shade of meaning of the original.

This verse affords another of the many instances in which the office of interpreter must precede that of translator, however strange and generally undesirable the inversion may be. What is meant by τὰ αὐτὰ, 'the same things'? Does S. Paul mean 'the same things as I have told you in person,' or 'the things I have written, whether in this or a previous letter'? The U. V. adopts the second alternative in its rendering எழுதினவைகளையே எழுதுவது. P. and F. come nearer to retaining the ambiguity of the original in ஒரே விதமான காரியங்களை. Another possible rendering would be நான் உங்களுக்கு முன் போதித்த அதே காரியங்களை எழுதுவது. This does not commit us to the assertion that the previous mode of communication about the matters referred to here was by letter, of which we cannot be absolutely sure.

How should ἀσφαλές, 'safe,' be translated into Tamil? I know of no exact equivalent. I have not been able to find any Tamil words which represent the two English words 'danger' and 'safety' in all their uses. Those who are acquainted with the mongrel language of the half-educated Madrassi will be familiar with such expressions as "ரொம்பே danger உண்டு," used when one is dangerously ill. It is easy to laugh at this expression, but I suspect it is thus commonly used precisely because Tamil has no word that suits the situation so well as the English word. அபாயம் is the nearest Tamil equivalent, but it so often means much more than danger, *viz.* actual calamity, that it is frequently unsuitable as a rendering of 'danger.' The same remarks apply also to the words 'safe' and 'safety.' Take the renderings of our Tamil Versions here. F. reads உங்களுக்கு அது நிச்சயத்தை உண்டாக்கும்,

which is certainly far enough from the original. P. has உங்களுக்குத் திடமாகும். To this the same objection applies as to the former, for the question is not one of the subjective confidence or certainty the Philippians may feel but rather of their objective safety. U. V. is certainly better with its உங்களுக்கு நலமாயிருக்கும், though one cannot help feeling that நலம் is an inadequate rendering of ἀσφαλές.

உங்களுக்கு நலமாயிருக்கும், 'it will be beneficial to you,' makes no suggestion that there was a particular danger against which the apostle desired to warn his readers, but merely indicates that the advice he is going to repeat is generally for their advantage.

VERSE 3. σάρξ, 'flesh.' I have seen it stated that மாம்சம் is a wholly inappropriate if not ridiculous rendering of σάρξ in the Pauline sense of the word *viz.*, the seat of human affections and passions apart from God. It has been said for instance that to translate ἡ ἐπιθυμία τῆς σαρκός, 'the desire of the flesh,' by மாம்ச இச்சை is to court ridicule among non-Christian readers of the Scriptures; for in the view of the objectors that expression means not 'the desire of the flesh' in the theological sense, but 'the desire for meat.' I take leave to dissent *in toto* from this objection and to stand by the translation of the U. V. My reason for doing so is not that மாம்சம் in the theological sense will be intelligible to the average Hindu without explanation. It was not to be expected that it should. There are, however, as it seems to me weighty reasons for a literal translation of this term.

(1) Being an exceedingly important theological term it is most desirable that the word should be translated not paraphrased in the various vernaculars.

(2) Being a frequently recurring term it is essential that the translation of it should be the same in every passage where it occurs unless we are to hopelessly confuse Biblical students who are unacquainted with Greek.

(3) Every attempt to find a better rendering than மாம்சம் has in my opinion signally failed. P. and F. both give us சரீரம் in this passage and in at least one recent translation in a neighbouring vernacular the equivalent of சரீரசம்பந்தமான இச்சை has been used instead of மாம்ச இச்சை. A little reflection will show how untenable such a translation is. In its ordinary sense 'flesh' is the material of which our bodies are composed and we can no more consider 'body' equivalent to flesh than 'tweed' to 'coat' for instance. When we come to the theological sense of σάρξ the incongruity of the suggested

rendering becomes more apparent. When S. Paul says in Romans VIII. 9, "but ye are not in the flesh," it would be manifestly absurd to translate 'but ye are not in the body,' which would be contrary to fact. Again in the list of the works of the flesh in Gal. V. 19, S. Paul mentions 'jealousies' and other sins which are surely far more sins of the mind than of the 'body.' In such passages சரீரம் as a translation of σάρξ would be simply untrue. In this connection it is interesting to note that P. and F. who give சரீரம் in this verse find themselves driven to use மாம்சம் everywhere in Romans VIII. and in the passage we have quoted from Galatians.

(4) Every objection against மாம்சம் holds equally against σάρξ itself. If மாம்சம் in its theological sense is unintelligible to Hindus, so was σάρξ to the Greeks of S. Paul's day. I have been unable to find any instance of the use of σάρξ in profane Greek writers before the time of Plutarch in the sense of the seat of the affections and passions. It frequently occurs in classical Greek in its ordinary sense but never so far as I am aware in its New Testament sense. The writers of Scripture gave this word a special meaning rather than coin a new word for their purpose. If we are guilty of employing a solecism, so were they. Moreover I think that the reasons which actuated them in thus stretching the meaning of a common word will be found to exist in their full force in our case also. Like σάρξ, மாம்சம் is a common word and readily lends itself to bear the fuller meaning put upon it by revelation. It is a hardy word that may be trusted to establish itself in the Christian Vocabulary of the Tamil country. In fact it has so established itself.

With regard to the cavil that மாம்ச இச்சை means 'desire for meat,' I may say that when I mentioned it to some Tamil friends they scouted the notion that the words were open to that objectionable meaning. At any rate such a sense had never suggested itself to their minds, and they were men brought up in Hinduism.

VERSE 7. For எண்ணினேன் read எண்ணியிருக்கிறேன் as the rendering of the perfect ἥγημαι, 'I have counted'—an abiding judgment. The change may appear to some a trifling one, but nothing is trifling that helps to bring out the fulness of meaning in Holy Scripture. It is a grand thing in a moment of spiritual insight and under the impulse of a noble enthusiasm to arrive at

a decisive judgment on the relative worthlessness, nay actual damage, of worldly privilege, as against the worth of one's experience of Christ; it is an even grander thing to abide by that judgment as the sordid years of middle life clamour for the admission of lower standards in one's estimate of gain and loss. S. Paul tells us by this Perfect that he still abides by the estimate formed years ago that what things were gain to him before are now loss because of Christ.

VERSE 9. *μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.* We may paraphrase these words as follows:—'Not having a righteousness of my own, namely one derived from the law as its source (ἐκ), but one mediated (διά) through faith in Christ, even the righteousness which springing from God as its ultimate source is bestowed upon condition (ἐπί) of our faith.' The use of the prepositions is very suggestive. We have God, not self, as the ultimate source (ἐκ) of our righteousness, and faith as the medium (διά) and condition (ἐπί) of its bestowal. When we turn to our Tamil Versions we find these distinctions obliterated. ἐκ and διά are both translated by the third case in ஆல், whilst ἐπί with the dative becomes விசுவாசமூலமாய். I should have thought that this last would have been more properly used to translate διὰ πίστεως. I see no reason why we should not use தேவனிடத்திலினின்று for ἐκ θεοῦ. But I am unable at present to suggest any really satisfactory Tamil rendering of ἐπὶ τῇ πίστει, 'upon the condition of our faith.' I have often longed to be able to reproduce in Tamil the clean-cut distinctions made possible in Greek by the use of prepositions. I should, for instance, like to be able to say in neat and intelligible Tamil "We are saved *by* the grace of God, *on the ground of* the death of Christ, *through* our faith and *on condition* of baptism." We have no difficulty in expressing this perfectly distinctly in Greek by means of prepositions. In Tamil we might say தேவனுடைய கிருபையால், கிறிஸ்துவினிமித்தம், நமது விசுவாசத்தின் மூலமாய் இரட்சிக்கப்படுகிறோம். But how to express neatly in Tamil 'on condition of baptism' without saying more than one wishes, puzzles me.

VERSE 10. *συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ.* 'Becoming conformed unto his death' (R. V.) The present participle indicates not a completed act or a perfect state but continual progress in the direction indicated. Paul seeks a growing conformity to the death of Christ. Our versions vary considerably, but all fail to give

its due force to the continuous present participle. Fabricius gives அவருடைய மரணத்திற்கு ஒப்பான மரணத்திற்கு ஏதுவாய் இருக்கிறேன், which literally means 'I am liable to a death like His death.' This is in all conscience sufficiently far from the meaning of the text—"becoming more and more conformed to his death." Percival has அவருடைய மரணத்திற்கு ஒப்பான மரணத்தை அடையும்படிக்கு...... 'that I may attain a death like his'! The U. V. is better than either of these. It renders thus: அவருடைய மரணத்திற்கு ஒப்பான மரணத்திற்குள்ளாகி. But do not all the above renderings give an interpretation of the meaning of the original which is untenable? I do not understand the apostle to mean that he longs for 'a death conformed to Christ's death', which is what the Tamil Versions make him say; but that he desires to be himself more and more spiritually conformed to Christ in His death. If so, why not translate the words literally thus: அவருடைய மரணத்திற்கு ஒப்பாகிக் கொண்டிருந்து?

εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν, 'if by any means I may attain unto the resurrection.' All the Tamil Versions translate καταντήσω by தகுதியாகும்படிக்கு......'that I may become fit for' the resurrection. But why not அடையும்படிக்கு?

VERSE 11. This verse in the Tamil represents part of verse 8 in the Greek—δι' ὃν τὰ πάντα ἐζημιώθην κ. τ. λ., 'on account of whom I suffered the loss of my all'! This must refer to the crisis of his conversion by which he was cut off from all the privileges of his birth and former life. It seems a pity to disturb the neat and incisive Tamil rendering of this verse. But does நஷ்டமென்று விட்டேன் give the precise meaning of ἐζημιώθην? The Greek states that at the crisis referred to he was deprived of his all, I presume by his former co-religionists the Jews and possibly by his own relatives. The Tamil implies that the deprivation was self-inflicted, which in a sense it was, though the Greek does not say so. The Tamil literally means 'I abandoned all (looking upon it) as loss.' This may be true but can scarcely be said to be deduced from ἐζημιώθην, 'I was deprived of.' I have no suggestion that is as neat as the present rendering. But எனக்கிருந்த எல்லாவற்றையும் இழந்துவிட்டேன் is truer to the original. எனக்கிருந்த is a clumsy attempt to bring out the force of the article in τὰ πάντα, '*my* all.'

VERSE 13. ἐπεκτεινόμενος, 'stretching forward,' keeps up the metaphor of the racer. I think we ought to accept Percival's எட்டிநாடி as a truer rendering of the idea of the Greek than the simple நாடி of the U. V. or சாக்கிரதையாய் நாடி of Fabricius.

VERSES 12 to 14 are a good instance of the happiest style of our Tamil Bible. The rendering combines fidelity to the original with a clearness and flow of expression in Tamil which is distinctly pleasing. But the passage is one that lends itself to translation into one of our vernaculars, where any thing pictorial soon finds itself at home.

VERSE 16. As the words *κανόνι, τὸ αὐτὸ φρονεῖν* of T. R. are to be omitted, our Tamil Version must be modified accordingly. I suggest: ஆகிலும் நாம் எதுவரையில் வந்திருக்கிறோமோ, அதின்படி நடந்து கொள்ளக் கடவோம்.

VERSE 17. *συνμιμηταί μου γίνεσθε*, 'be ye imitators together of me' (R. V). The U. V. renders: நீங்கள் என்னோடேகூடப் பின்பற்றுகிறவர்களாகி......which may be translated, Becoming imitators together with me (of Christ). This is certainly wrong. If that had been S. Paul's meaning he undoubtedly would have used the dative (*μοι*) after the prefix *συν* in *συνμιμηταί* instead of the genitive (*μου*). Percival is right with நீங்கள் கூடி என்னைப் பின் பற்றுகிறவர்களாய்.

VERSE 18. *ἔλεγον*, imperfect tense, 'I used to tell you.' To emphasise the frequentative, read சொல்லிவந்தேன் instead of சொன்னேன்.

VERSE 20. *τὸ πολίτευμα*, 'our citizenship,' or 'commonwealth.' We have discussed under I. 27 the verb *πολιτεύομαι* which corresponds to this noun. To a Philippian proud of the fact that his city was a Roman colony, a piece of Rome, as it were, planted down in Macedonia, his citizenship was that in life which was of most worth in his eyes. When St. Paul says that heaven is the place of our citizenship, he means that it is there that we shall exercise the highest functions of life. A Roman or Greek expressed this idea by saying "Heaven is my city." An Englishman would say, as one of our hymns has it, 'Heaven is my home.' The Tamilian speaks of மோட்சம் as வீடு, but not in the sense of 'house' or 'home.' The word means, as is well known, விடுதலை, 'release.' It is very interesting to contrast these three conceptions of the future life. The Hindu's is the most negative and individualistic, the Englishman's involves the positive exercise of function in a somewhat restricted circle, whilst the idea of the fulness of corporate life comes out most distinctly in the Greek's conception of heaven as his city. Though குடியிருப்பு is far from doing justice to the idea of corporate life in the original, I am not prepared to suggest an alternative that is free from objection. But in ex-

position of such a passage as this I should speak of heaven as our ஊர், from which we are at present sojourning in a country which to us is not சதம்.

VERSE 21. τὸ σῶμα τῆς ταπεινώσεως, 'the body of our humiliation' (R. V.). Following the 'vile body' of A. V. our translators have given us in the text the very objectionable expression அற்பமான சரீரம், 'our vile body.' This gives expression to a conception of the human body which is not only wholly unscriptural but one that is particularly dangerous in this country, where, in the interests supposedly of spirituality but really of a spurious spiritualism, it is the practice to speak in the most disparaging terms of the human body, which ought according to the N. T. to be honoured as the home of God and the means of Christ's self-revelation to the world. We ought therefore without hesitation to adopt the reading of the margin தாழ்மையான சரீரம், the body belonging to us in our present condition of humiliation, தாழ்மை. Humiliation! Yes! அற்பம், Vileness! Never! In this sense it would be quite reverent to speak of Christ's body when on earth as the 'body of his humiliation' whilst his glorified body is spoken of in this verse as the 'body of his glory! The presence of அற்பமான சரீரம் in our Tamil Bible is one of the most serious blemishes I am aware of in the U. V. of this Epistle; I mean the one that is likely to do most harm.

There is one other point that I wish to refer to before bringing this paper to a close. It may be remembered that in the note on Chapter II. 6. I called attention to the distinction between μορφή 'form, revealing essence' and σχῆμα, 'fashion, not necessarily essential or abiding.' This distinction occurs in the verse we are now considering. μετασχηματίσει 'He shall fashion anew,' so as to be σύμμορφον, 'conformed,' to the body of His glory. Here we have the interesting suggestion that the resurrection body will be changed not in respect of any essential characteristic but only of the non-essential σχῆμα. This idea is lost in the Tamil.

C. H. MONAHAN.

(*To be continued.*)

NOTES OF THE MONTH.

The great event of the past month was of course the Durbar, of which in itself however we said in our last issue all that need be said in these columns. Reports of it and criticisms of it still figure in the papers that reach us. Of these two features are perhaps noteworthy,—that in England the main idea that it has created apparently is that India is wealthy, and that in Indi i native opinion is almost unanimously condemnatory of it. The Liberal Press of England seems also for the most part to have declared against it. The prevalent habit of finding its origin in Lord Curzon's desire to lord it in barbaric pomp over chiefs and rulers does him injustice. Probably it would be nearer the truth to believe that he regarded it as a necessary duty to which he had reluctantly to sacrifice time that might have been more usefully employed.

It is striking that the Durbar, the chief effect of which was to show that the rulers of Native states are the vassals of the British Emperor of India, has been so closely followed by the abdication of Holkar. The Holkar dynasty has perhaps more than any other been restive under the British domination of India, but this has been often because the Holkar of the day wished to run his own wild course. More than one of the line have been erratic to the verge of insanity. The eccentricities of the retiring ruler have been such as to make even *The Mahratta* newspaper, which no one would expect to support Government in anything doubtful, describe his abdication—forced by Government upon him, that and other papers hint—as a 'boon to the whole Mahratta nation.' British paramountcy over the Native States brings grave responsibilities. It is encouraging to find that even its sternest critics appreciate the way in which it has faced them in this matter, and that the first exercise of its feudal power after its scenic display at the Durbar is so strongly approved.

One result of the Durbar has been a discussion as to whether the relation to the native states of the paramount power is a feudal or a federal one. Lord Curzon has repeatedly spoken of the native rulers as his colleagues in the administration of the Empire. This is at any rate politer than to call them feudatories or vassals. The discussion serves to illustrate the late Professor Seeley's argument that feudalised states were federations.

The visit of Dr. Cuthbert Hall of New York, the Barrows Lecturer, was a pleasant link in the bond of good-will between America and

India. He carried away, we believe, none but pleasant memories of Madras, and certainly none here can have memories of his visit other than pleasant. Of the three Barrows Lecturers he has taken most pains to be conciliatory and to give prominence to all that is good in non-Christian religions; at the same time there was no uncertain sound in his advocacy of the Christian doctrines. His adding the phrase 'in the light of Christian experience' to the titles of his lectures created expectations that were by no means fully realised. Dr. Hall's beautiful elocution made his lectures as intelligible as any such lectures are likely to be; but there are very few in our Indian cities who can follow any lecture such as a Barrows Lecturer would think the dignity of his office permits him to deliver. From the mere delivery of the lectures themselves it would be sanguine to expect much result. But there is distinct value in the presence of distinguished visitors of the Barrows Lecturer type among us. Intercourse between these men and thoughtful Indians is an advantage rich in promise. Can we hope that the next lecturer may combine the determination of Dr. Barrows to secure this intercourse, the geniality of Dr. Hall that would make it so pleasant to his interlocutors, and the genius of Dr. Fairbairn that could turn it to such admirable account in shaping the philosophy of the world?

After the interruption of the Durbar official and public bodies have got back to work, and Lord Curzon with less than a year's rule before him seems determined to make that work quick and effective. The programme he set before himself at the commencement of his term is far from complete. Two of its main items, Police Reform and Educational Reform, however, seem likely to be pushed through with speed. *Festina lente* is not the motto of our *Conservative* Viceroy, though the fate of the Universities Commission Report must have reminded him again and again of the old adage, More haste, less speed. The hurry with which the Commission's work was done has resulted in its almost wholesale repudiation by many bodies concerned. The Bombay Senate has included almost every recommendation that affects that University in its condemnation. The Madras Senate, if it is less sweeping, is not likely to accept many of the recommendations that change its methods. The Government of India has already drawn the sting of the Commission. Such recommendations as are now likely to be enforced are not of much practical importance, unless indeed the Government decides by high-handed interference to force upon the Universities rules which will be strongly resented—which is hardly likely. So far at least as Madras was concerned, there was never much chance of the Commission resulting in any substantial improvement, unless the Government could be induced to provide money for the effective carrying out of schemes for University post-graduate teaching. As the Government is

not likely to follow the Commission's recommendations for its own conduct, it cannot consistently refuse to recognise the right of the Universities to challenge those which relate to them. The legal right of the University to do more than merely examine will be declared. The Syndicate's existence will receive legislative recognition. The Senate will be pruned of some redundant members. Beyond this we opine that in Madras we are not likely to see much fruit from the Commission's labourers.

LITERARY NOTICES AND NOTES.

Sir A. Sashiah Sastri, K.C.S.I., an Indian Statesman. By B. V. Kamesvara Aiyar, M.A. Srinivasa, Varadachary & Co., Madras, 1902. Price Rs. 3.

A hearty welcome may be accorded to this book. It is itself a successful attempt to perform a difficult task, and it will be, we trust, the precursor of other books of the same kind. The task is difficult in that the biography of one whose part has been played on the comparatively narrow stage of an Indian official's life would be made ridiculous were its writer to fall into the temptation—which it must be hard to avoid—of exaggerating his hero's importance. No doubt the way has been smoothed by the multiplication of biographical series of late. With some of the 'English Men of Action' or 'Rulers of India' as a model, a biographer need no longer think it necessary to treat his subject as very great or influential but may trust to the conditions under which he lived or the human incidents of his life to give interest to his book. The perusal of Mr. Kamesvara Aiyar's book does not leave upon us the impression that his hero was a very great man or that the course of events would have been very different had he not lived, but it shows us a man of considerable ability and of high character doing useful work under circumstances interesting to us as being familiar. Sir A. Sashiah's career is such as probably many an Indian feels might have been his. He was the best—or nearly so—of his class, that large and useful class of Indian gentlemen whom English education and British administration have trained. Herein appears to us to lie the excellence of the book from one point of view. To the thousands of Government servants the book must appeal, for it describes the course run by a typical member of their class, typical not in the sense of average but of representative and leading. Sir A. Sashiah was educated in the General Assembly's School, Pachayappa's and the Madras High School. Strongly recommended by Mr. Powell, and under the patronage of Mr. George Norton, he was fortunate in coming under the notice of (Sir) Walter Elliot and Mr. Holloway. His industry and

ability secured him rapid promotion, and in seven years from his first appointment he reached the post of Head Sheristadar of the Godavery District, 'the confidential minister of the Collector and the virtual ruler of the District.' Next he did most valuable work as one of the Assistants to the Inam Commissioner, and was rewarded by being made Deputy Collector at Tanjore. Then after two years' service as Head Sheristadar of the Board of Revenue on a salary of Rs. 1,000, he was offered and accepted the Dewanship of Travancore. His predecessor, Sir T. Madhava Rao, had abandoned the thankless task of trying to combine his duty to the people with good relations with the Maharajah, and as soon as under the terms of his agreement he could do so the Maharajah dispensed with Mr. Sashiah too. To their credit be this recorded, for they were too upright, enlightened and public-spirited for the Maharajah to work with. During his five years' ministry, Mr. Sashiah introduced several departmental and other reforms with the object of improving the administration of the State; but the friction caused by the Maharajah's resistance must have made it weary work. Retiring on a pension in 1877, he soon found himself needed for honorary work in the fight against the Famine and on the Legislative Council, and the next year he was prevailed upon to accept the appointment of Dewan of Pudukota. This post he held for sixteen years, being Regent for the last eight. Lord Wenlock gave him no more than his due when at the installation of the present Rajah he declared that the latter owed him a deep debt of gratitude and that the result of his labours was 'that what was at the time of his accession to office, almost a wreck is at the present moment a prosperous possession.' He lives now in honoured retirement at Kumbakonam. Though in a career like this there is no room for the *haute politique*, this very fact creates what we regard as the second great interest of the book. If our passions are not stirred by great international disputes or even by schemes that concern a whole nation, we follow the official and minister into all the subjects that rise in the ordinary administration of an Indian District or State. Famine, Education, Departmental promotion, Roads, Sanitation and what not that the Indian official has to deal with—here they all are, as they confronted and were confronted by an Indian minister of integrity and talent. The very details that might appear to be unworthy of record in the life of a Gladstone or Bismarck are full of interest to us here, and the book should be full of hints to all who have to do with the administration of South India.

A third interest belongs to the book—that of illustrating the wonderful sixty years—one of the most pregnant periods in Indian history—during which English education has been at work. One might dwell on many details, but it must suffice to note what a difference there

is between the number of educated men now and when Sir A. Sashiah began his career. Then long before a boy had finished his High School course eager heads of departments had fixed their covetous gaze upon him and competed jealously as to which could acquire him for his office.

Incidentally one is enabled to conjecture the origin of the popularity of that idiom so common among Indian students, to 'chalk out.' Was it a favourite phrase of Mr. Powell's?—he uses it in a letter to Sashiah as it may have been. Such a question—trivial in itself—shows the interest of all shades of importance, that the book creates in almost every page.

The Universities Commission Report. By the Rev. J. D. W. Sewell, S. J.

This pamphlet, reprinted from the Mangalore Magazine, and sent to us for notice, was written in October before the Government of India had sent its important Letter on the Report to the Provincial Governments. It puts us again in the position of men receiving and recording their first impressions, and probably does the Commission—as most educationists then did—more justice than in their greater familiarity with the Commission's recommendations and in the knowledge that the Government of India has summarily rejected some of these men are showing now.

Father Sewell does not scruple to part company with the Commission on such questions as the Minimum Fee, the closing of Second Grade Colleges, the abolition of 'Examination by Compartments,' but in general he approves of their attitude and recognises in their Report an honest and not unsuccessful attempt to deal with the problems of Higher Education. His mode of approaching his subject is interesting. Some time ago he wrote an article on 'The Indian Educational Crisis' which was read very widely. It attracted the notice of the London *Times* whose Indian correspondent based on it and some expressions by Dr. Miller of his views a criticism of the system and methods of University work in India. Father Sewell accordingly examines first how the Commission deals with the points he raised in that article, and is able to show that in general the Commission's opinions are like his. 'Cramming' was the great enemy that he denounced; the Commission has hard things to say of it too, though the absence of any really practical remedial recommendation on a subject upon which they evidently feel strongly tends to weaken the effect of their Report. The abolition of cramming was but one of the means by which Father Sewell sought to get rid of what is weak in the foundations of Higher Education and to secure that College students should be fit for College instruction. Of the

Recommendations of the Commission intended to gain this object, he seems to disapprove that which would fix fifteen as the lower limit of age for candidates for the Matriculation, but to approve those which would forbid a candidate to appear more than three times, would reduce to a minimum the number of private students, and (though on this point his approval is guarded) would set up a School Final Examination as a 'second string' for the failed Matriculate.

It is wholesome to be recalled by a pamphlet like this from discussions on details in the educational machinery to the real problems that educationists have to face, and to realise again that the Universities Commission was not merely a set of men to whom the task of revising the constitutions and by-laws of five Universities in an impossibly short time was assigned—with the natural consequence that each University is tempted to regard them as incompetent bunglers—but a group of educationists anxious to solve the—perhaps insoluble—problem of liberating College Education from its imperfections, and especially those that result from a rotten foundation.

Tales of Mariada Raman. By P. Ramachandra Rao. G. A. Natesan & Co., Madras. Price 8 as.

THIS little collection of amusing tales owes its production, by the confession of the translator, to the success of Pandit Natesa Sastri's *Tales of Tennalirama*, and we trust it may have a success which will lead to the publication of more books of the kind. The book, like its predecessor, is racy of the soil, and gives promise of the creation of a genuine Indian literature that shall reveal South India to the general reader as the innumerable tales of Pat and his doings have revealed Ireland. Twenty-one tales are given of a certain Mariada Raman's cleverness in doing justice—a string of stories of the kind of Solomon's famous judgment. The translator offers them—not unjustifiably—as a contribution to the amusement of men. But they have a deeper value. As already indicated they throw light on the inner life and customs of the Hindus in Southern India. They illustrate the weakness and strength of human nature. They are not without interest as exemplifying certain kinds of legal procedure—kinds which despite all current eulogy of European ideals—are probably more appreciated still by the people of this land. Mariada Raman is judge, magistrate, detective, all in one. His methods of finding out guilt are as arbitrary as Solomon's. It may be noted however as showing the influence of Law-courts that though he resorts to Solomonic devices to get a clue to who the criminal is, he cannot bring him to justice without proof of his guilt—proof which the clue enables him to get.

Will not somebody find out the origin of these tales and those of Tennalirama? We are far from wishing that these tales had been pub-

lished in a ponderous tome in which the story would have been lost in German-like Introduction and Notes, but just a little information as to origin in place and time would have been welcome.

Was there a real Tennalirama? Did Mariadà Raman ever live? Who will answer?

C. L. S. Publications.

We have received a number of little books compiled by Dr. Murdoch during the last few months. Of these five belong to a series on 'Great Indian Questions of the Day.' The titles of these are *Siva Bhakti*, *Vedantism Examined*, *Krishna*, *Yoga*, and *The Call of the Twentieth Century to Awakened India*. The idea of the series is good; many must have felt the need in their attempt to understand the different Indian cults of accounts of the gods drawn from original authorities. The treatment might perhaps have been a little more sympathetic sometimes, without losing any force. In addition to these is a *History of Civilization in India*, with suggestions for the improvement of the country. These suggestions occupy rather a disproportionate space, but the book is full of useful facts.

Geometrical Drawing and Design. By J. Humphrey Spanton. London: Macmillan and Co., Limited, 1902. Price 2*s*. 6*d*.

There is no lack of text-books of Geometrical Drawing, but there are few that deal with the subject in a really intelligent manner. The opinion is now rapidly gaining ground that the study of Geometry in its earlier stages should be made much more practical than it has generally been made hitherto, but we should be very sorry to see the ordinary text-books of Geometrical Drawing put into the hands of pupils to whom the study of Geometry is intended to be not merely a training of hand and eye but also a form of mental discipline. For the manner in which the subject is usually presented in such books is anything but attractive, and, unless proficiency in Geometrical Drawing comes by a kind of instinct which we certainly do not possess, the study of it must be for many neither interesting nor stimulating. Ability to draw is not the only qualification requisite in the writer of a book on Geometrical Drawing. The power of clear exposition and a considerable knowledge of theoretical Geometry are hardly less essential, and it is because writers of text-books of Geometrical Drawing are so frequently lacking in these qualifications that there are so few good books on the subject. The work before us has most of the defects that are to be found in books of its kind. The language is in many places stilted and crude, and the author's acquaintance with theoretical Geometry is evidently very limited. This appears particularly in the chapter on the Conic Sections. In article 159, for

example, several assumptions are made which are not justified by the statement of the problem under consideration.

Boswell's Journal of a Tour to the Hebrides, with Notes and Biographical Sketch by H. B. Cotterill, M.A. Macmillan and Company, Limited : London, 1902. Price 2*s.* 6*d.*

THE famous journal makes not a bad 'text,' despite its obvious disadvantages. It introduces the student to great men, and to a wide and ever-varying range of subjects, and broadens his horizon and expands his sympathy by transporting him into civilisations very different from his own. Securing immediate success by appealing to the interest in Johnson, then just dead, and in the Hebrides as the scene of 'Bonnie Prince Charlie's' wanderings and as the home of primitive customs and unsophisticated folk, the book has kept its place in literature by the qualities above mentioned.

Mr. Cotterill has fitted Boswell's book with a competent Biography of the author, an excellent map, and notes which seem—to judge from those in the copy we have received, from which several pages have been omitted by the binder—to be helpful and adequate.

Ivanhoe. Abridged for Schools. Messrs. Macmillan and Company, Limited. Price 1*s.* 6*d.*

THERE can be little but praise for this volume. The abridgment has been made in such a way as not to affect the life of the great romance. Just such assistance in introduction and notes is given as to put the reader in a position to understand the story thoroughly. The illustrations will add to its vividness. A photograph of Conisburgh Castle as it stands to-day will help the reader to realise that such things as Scott describes may really have happened in England. And if one or two of the pictures depict rooms in castles of a size and grandeur that were actually unknown, we must not complain. Perhaps they are nearer to the idea Scott intended to create than a reproduction of some of the confined and dark rooms of an actual castle would have been.

Longmans' Senior School Poetry Book. Edited by W. Peterson, C. M. G., LL.D. Price 2*s.* 6*d.*

THE best collection of poetry suited for schools that we know. Its range is from Boadicea to Hamlet's Soliloquy on Death, from Marlowe to Seaman. Two excellent features are the inclusion of a number of recent poems and the comprehensiveness—not unnatural in a Canadian Professor—which seeks to bind America and Britain together by the poetry of the school.

The Highway of Fate. By Rosa Nouchette Carey. Macmillan's Colonial Library.

Yet another book by an author well-known for her pleasant and interesting tales.

The plot of this one is simple and probable. The heroine Eunice Cleveland at the commencement of the story is living with her brother, who is a doctor with an invalid wife and a large family and struggling to make ends meet.

Eunice is wishful to find something to do, that she may not be another burden on her already overburdened brother, especially as her sister-in-law is becoming stronger and more able to look after the needs of the family.

She answers an advertisement for a companion to a lady. The lady, Miss Dwinford, is past her first youth and possesses ample means left her by her father who had made his way in the world, is a good-hearted and simple creature without pride, and is attracted by Eunice Cleveland.

How they get on together and what befalls them we will leave the reader to find out.

LITERARY NOTES.

The Oxford University Press has just published a facsimile of the Shakespeare First Folio. In addition to the Folio the volume contains an introduction by Mr. Sidney Lee and a "census of extant copies." It is stated that all the copies of this reproduction were subscribed for before publication. Another edition, however, not of the First Folio only but of all the Four Folios, is to be published shortly by Messrs. Methuen & Co. A fine set of the Four Folios cannot now be bought for less than £ 2,500, but it will be possible for Shakespeare students to become possessors of facsimiles, reproduced by photography from perfect copies, for twelve guineas. A thousand copies of each Folio is being printed by Messrs. Methuen.

The popularity of "Ralph Connor," of whose work Mr. Larsen recently gave an account in our pages, continues to increase. The first edition of his book *Glengarry Days* which was published in December, consisted of 15,000 copies. "Ralph Connor" deserves his popularity, which is more than can be said of the writers of many books that have met with enormous success—so far as success is to be measured by large sales. In America especially the so-called historical novel has had an extraordinary vogue. There are signs, however, that this "boom" is passing away as so many others have done. There are not wanting those who prophesy that in the Twentieth Century the novel will play a much less prominent part than it did in

the Nineteenth. One recent writer maintains especially that the novel will be in future relegated to its old position as a work intended to entertain, and that it will no longer be a means of bringing about social and even legal reforms, or be an effective means of promulgating the peculiar opinions of its authors. In other words the novel with a purpose will disappear, and probably no one will much regret its disappearance.

Mr. Kipling has originated a good many things, but one of his many inventions has not commended itself in the United States where one might not unnaturally have expected, it would have been received with favour. It seems that Mr Kipling has a trade mark for his books,—an elephant's head enclosed in a circle. Recently he brought an action against Messrs. Putnams for infringing his trade mark. The United States Court of Appeals decided against him and in the judgment the Court made the following remarks:—" The proposition that an author can protect his writings by a trade mark is unique and somewhat startling. It is certainly offensive to æsthetic and poetic taste to place such poems as "The Recessional" and "The Last Chanty" in the same category with pills and soap, to be dealt with as so much merchandise."

The *Weekly Scotsman* has transformed this judicial utterance in a truly delightful manner. The paragraph is worth reproducing:—"Kipling's writings are offensive to æsthetic and poetic taste, and the place for such effusions as the author's poem entitled "The Recessional" and his last chanty "The Rovers" is in the same category with advertisements for pills and soap. Such is the opinion of a United States Circuit Court Judge." Unless a Circuit Court Judge has been parodying the decision of the Court of Appeals, this is as good an example of the dangers of paraphrase as could be desired.

Several books of reminiscences have appeared, or are about to appear. Mr. Justin McCarthy is engaged on a book in which he is to recall the social and literary life of London as he knew it in the sixties. Among those who appear in his pages are Charles Dickens, John Bright, Cardinal Newman, Don Carlos and Sir Richard Burton. Professor W. Knight of St. Andrews, who has just resigned his chair, has written his reminiscences of "Some Nineteenth Century Scotsmen." One of those of whom he writes, Patrick Proctor Alexander, was a well known figure in Edinburgh twenty-five years ago. He wrote an extremely clever parody of *Sartor Resartus* which is said to have irritated Carlyle so much as to make him call its author "a raw-boned idiot." He was responsible for one of the most amusing Encyclopaedia articles ever written—that on

Lope de Vega in the old edition of Chambers's Encyclopaedia. It is so different from the ordinary Encyclopaedia article that it is a mystery how the Editor allowed it to appear.

The letters of Mrs. Jane Welsh Carlyle which Froude did not print are now to be published, with an introduction by Sir James Crichton Browne who knew both the Carlyles well. The *Athenaeum* states that the proposal to erect some memorial to Thomas Carlyle in Edinbourgh seems to have fallen into abeyance, although Emeritus Professor Masson was on the Committee and not a few subscriptions were promised. Lord Rosebery who was consulted suggested a replica of Boehm's statue on the Thames embankment. This is the second attempt that has been made in Edinburgh to honour the memory of Carlyle by instituting some permanent memorial of him. When Carlyle died, more than twenty years ago now, many of the students of the University thought that as he had been Lord Rector of the University it would be a fitting thing to have a memorial of him connected with the University. A lectureship in history and a bust were the form the memorial was to take. A public meeting was held, a committee was formed and subscriptions were promised. Then appeared Froude's *Life*, and the whole scheme collapsed. It is interesting now to read the names of those on the Students' Committee, for not a few of those whose names appear in that list now occupy important chairs in British and American Universities.

Dr. Fitchett's new book is said to be equal to those by which he has made his name. It is called *Nelson and his Captains.*

SCIENCE NOTES.

A STRIKING illustration of the rapid progress of organic chemistry is afforded by the new edition of Richter's lexicon of the carbon compounds. In the first edition, which was published in 1884, a list of 16,000 compounds was given, with references to the books in which their properties are described. The new edition brings the list down to the end of the first quarter of 1899 and includes no fewer than 67,000 compounds.

A SIMPLE way of obtaining diffraction effects is described by Dr. Bryan. The source of light is obtained by placing a diaphragm on the stage of a microscope, on which sunlight was concentrated by means of the mirror and condenser. Then perforated pieces of tinfoil are placed on the top of the microscope tube where the eye-piece is usually placed, and when the eye is brought close up to the tiny hole in the tinfoil, diffraction patterns are seen. Dr. Bryan remarks that the difficulty

of piercing a hole that is truly circular in tinfoil makes it hard to obtain perfect rings, but the "failures" are often very interesting. A rectangular aperture is easily got by cutting slits in two pieces of tinfoil with a razor and placing one over the other with the slits at right angles, while for a triangular aperture three strips of tinfoil placed so as to leave just a tiny triangle open give good results.

A REDETERMINATION of the velocity of light has been made by M. Perrotin at the Observatory of Nice. He used the toothed-wheel method of Fizeau and endeavoured to get greater accuracy in the results by making the distance between the wheel and the mirror as great as possible. In no previous experiments had a greater distance than 7½ miles been attempted, but with the light M. Perrotin employed he was able to put the mirror 28½ miles away. He made no fewer than 1,109 observations and as the result obtained as the velocity of light 186,226 miles per second, with a probable error of less than 30 miles per second.

M. PERROTIN has also determined the solar parallel, from observations of the minor planet Eros. The final value he obtains is 8″.805 ± 0″011. From this he deduces for the constant of aberration the value 20″465. This confirms in a most remarkable way the value adopted by the International Astronomical Conference in 1896, at the instance of Professor Newcomb and M. Loewy.

IN a letter to *Nature*, Lord Kelvin maintains that if the electrions, or atoms of electricity, succeed in getting out of the atoms of matter, they proceed with velocities which may exceed the velocity of light. The body from which they thus proceed would be radio-active. He considers it probable that the electrification of air produced by the breaking up of liquids into drops, by a jet of water falling through air, by water-falls, by the bubbling of air through water and other liquids, and by the shaking up of liquids and gases in a bottle, are all to be explained by the splashing out of electrions in consequence of violent vibrations of molecules of the liquid at surfaces of separation between liquid and gas in rapid relative motion, and at places of disruption between two portions of liquid.

A SERIES of experimental cultures of Brome-seedlings in sand has been carried out by Professor Marshall Ward in order to ascertain how a parasite is affected when the plant it is on is starved. Some of the seedlings received all the salts necessary for successful development while others were deprived of mineral food. So far as the seedlings were concerned, the effects of the mineral starvation were evident in the small stature, pale colour, &c. In no cases, however treated, were the seedlings rendered immun : all were successfully infected with

fungus spores. The resulting pustules and spores of fungus were smaller on the starved plants than on the others, but they showed no signs of morphological degeneration or of diminished germinating capacity or virulence. Professor Marshall Ward consequently infers that pre-disposition and immunity on the part of the Brome, and impotence and virulence on the part of the Fungus, are alike independent of mere nutrition. Now he has shown by previous experiments that these properties are also independent of the anatomical structure of the host-plant. He therefore concludes that the phenomena of adaptive parasitism depend on deep-seated peculiarities of the living protoplasm of the cells—possibly their capacity for forming enzymes, toxins and anti-toxins, and the like.

THE great luminosity of the incandescent gas mantle invented by Dr. Auer von Welsbach is difficult to explain, and a number of theories regarding it have been put forward. The theory of the inventor is, after all, the most satisfactory. It is that the rare earths, ceria and thoria, of which the mantles are made, can form a compound, when in a state of oxidation, and that a process of oscillatory or recurrent oxidation takes place. When they combine, reduction takes place which is followed by decomposition. Then they become oxidised and recombine. These reactions may go on several million times a second, and molecular shocks are produced which give rise to luminous oscillations of the ether, and the body becomes incandescent. This theory is supported by Professor Armstrong, who attributes importance to the special composition of the mantle, this particular mixture forming a solid solution of a dilution favourable to the occurrence of the oscillatory changes.

THE suggestion was made by Sir David Gill some time ago that the brighter stars are, as a whole, rotating with respect to the fainter stars as a whole. This has been tested by Professor H. H. Turner by comparing photographs taken at Oxford between 1892 and 1902, and evidence has been found by him of a relative motion of the brighter stars of about the same amount as that found by Sir David Gill but in the opposite direction. Professor Turner thinks that the stars which are nearest to the sun may be, generally speaking, intrinsically fainter than those of the Milky Way. There would thus be for some regions a discontinuity in the law by which fainter stars are, as a whole, more distant than brighter stars.

OPEN QUESTIONS. I.

THE CONVERSATIONAL METHOD OF TEACHING ENGLISH.

IN the December number of this journal there was an article by Mr. J. V. Thomas on this subject to which the Editor append-

ed in a note the remark that there was another side to the question to which he indeed was inclined to lean.

I have been learning the art of teaching in the school of experience only and hence am not able to deal with this subject as one so much more satisfactorily might who had received a systematic course of instruction in the modern theory and practice of education, but having been a teacher for eighteen years and in charge of a large school for Indian boys during the last five years and having lately paid special attention to this particular point, because I was driven to feel its importance, I should like at least, in what I am afraid will be a somewhat desultory manner, to add to what Mr. Thomas has said; and I hope others will follow my example. For I feel that the Education Department, while indicating the direction along which very useful work may be done, has left so largely to the discretion of the teachers the details of the work that we should all welcome very heartily further instruction as to methods; since, as Mr. Thomas has reminded us, the new line of working may in not very capable hands lead to results much worse instead of better.

My interest in the matter was aroused in the following way. When I took charge of this High School in January 1898 with instructions to open an F. A. class, I found a fairly large Secondary school with no Primary Department attached. One of the first things that struck me was the badness of the English of the boys who joined the F. A. class. It seemed hopeless to try the F. A. course with them; every sentence in the English texts and in the History and Physiology text-books required to be explained to them; the labour was killing, to say nothing of the feeling that no real education was possible. As I became more familiar with the school I found a complete explanation in the state of the English of the lowest forms. It was evidently necessary to begin to pay special attention to this from the class in which the boys begin English. But for two years I hesitated to open a Primary Department, as I felt it would be useless to do so until I could be sure of seeing that the work done in it would be more satisfactory than that done in the other Primary schools of the neighbourhood. At the end of 1899 however it was our good fortune to be visited for inspection by Mr. Nagoji Rao, whom I at once found to be a most ardent enthusiast about the Primary education of Indian boys; and after much talk with him I decided to open a Primary Department with the chief object of preparing boys in English for

the Secondary classes according to this conversational method, which I believe Mr. Nagoji Rao introduced into this Presidency. As far as I know he seems to take more interest in it than any other officer, and I seem to trace his influence in the ruling of the Department.

I may as well say at once that so far as I have tried it I am more than satisfied with the excellent results it is possible to obtain.

Mr. Thomas objects to the system on two grounds, first as to the principle and secondly as to the practical working of it.

The system he argues to be wrong in principle by the analogy of the way in which a child learns to speak its mother tongue, which, as he points out, the child does not begin to speak until it has first heard, and as it were lived in an atmosphere of, the language for a long time. "*From the time it can recognise the human voice, it goes on learning a language, its mother tongue, first discriminating and identifying sounds, then associating the sounds with definite ideas, and then proceeding from recognition of single sounds to combinations of sounds and words and so on. Thus from the time it hears a language it is a considerable time before the child attempts to bring its own lingual powers into active exercise.*" Whereas, he objects, in the case of teaching English by conversation, we attempt to force utterance simultaneously with first hearing.

But why does the child in the case of its mother tongue postpone utterance? Is it not because the tongue and the ear have not yet learned to work together; because the process by which the sound heard by the ear is reproduced by the co-ordination of the muscles of voice is an exceedingly complicated business and takes as long to bring into working order as it takes to co-ordinate the muscles of locomotion. But a child that has learned to walk in its native village finds no difficulty in walking in any other village; and a child that has learnt to reproduce the vocal sounds of its mother tongue has once for all mastered the only real difficulty of speech; and would no more be expected to find it as difficult to pronounce a new word in a foreign language made up of a new combination of familiar vowel and consonant sounds as it previously found it difficult to first pronounce those sounds, than a man would be expected to find it as difficult to write Tamil words when he first tries to do so as he found it difficult to learn to write English when a child. The real difficulty

in speech is to get the tongue to obey the ear (if I may so put it): this the child takes months or years to do at first; when this is learnt in the mother tongue, it has not to be learnt over again for a foreign tongue. Is it not also a matter of common experience that an English child in India picks up Tamil from the servants as rapidly and well (?) as it does English from its parents, due allowance being made for the time spent in their respective societies and for the different degrees of intimacy?

With Mr. Thomas on his second point that the system is impracticable with the present set of Primary teachers left to their own devices, with nothing but the bald statement in the curriculum, I quite agree. I do not think he exaggerates in the least the mischief that is certain to be done if these men are allowed to use the books to which he refers and if they are only Upper Primary or Lower Secondary men. To try to carry on the system with men who have no better knowledge of idiomatic English and who are not very closely supervised by English or very intelligent native headmasters is to lead to all the evil which Mr. Thomas describes.

It may however I think be very safely tried at least in Primary Departments attached to high schools or colleges in which the headmaster or Principal himself takes a personal interest in the subject.

A text-book of course is *useless*. Mr. Nagoji Rao did indeed publish a book of sample conversations to start with, by which *to illustrate* the method for men not very 'quick at the uptake', but would be the last to think of it as a text-book. Unfortunately it has been regarded and used and imitated as such.

One of the most valuable ideas Mr. Nagoji Rao gave me was that of teaching the children speech-*forms*, phrase-forms, sentence-forms; for instance, teaching the sentence-form "What is this (or that)?," so that when a child has learnt and understood this, it can ask for itself in English the name of any object it sees. Then it can be taught the form "that is *x*." And so on, paying more attention to the form of the phrase than to the variable words o the phrase.

To avoid cram the great thing is to make the children *do* o *act* everything possible in the lesson. As an example, I have see in my Third or even Second Standard after a few weeks' teaching some such scene as this:—

A table in the class-room with several common objects on it

a mat upon the floor. The boys were allowed to give the conversation any turn they could.

A little boy, A, stood up and called another boy, B.

"B, come here." He did so.

"Go to the table." He goes.

"What is in the basin?" "There is nothing in the basin."

"What is in the jug?" "There is some water in the jug."

"Pour some water into the basin." He does so.

"Wash your face." He does so. (laughter).

"Wipe your face on the towel." He wipes it.

"Lie down on the mat." He lies down.

"Go to sleep." He pretends to do so, and being a funny boy, snores.

Then A calls another boy, C.

"C, go and stand near B." He goes.

"What is B doing?" "He is sleeping."

"Wake him." He pinches his toe or adopts any other method that strikes his fancy.

Now all this the boys like immensely, and it is very far from and can easily be kept far from cram. Instead of the dismal scene of "gratuitous mental torture" that Mr. Thomas pictures, our boys love to come to school and take part in these little dramas, and I know parents who threaten to keep their boys at home as a punishment, which the boys find a very real one.

The two main ideas to start with are (*a*) the teaching of *simple* phrase-forms, avoiding *of course* the slightest approach to anything like complexity, (*b*) the making the boys *act*.

This no doubt requires a teacher of considerable resource, as it is fatal to allow the play to become stereotyped, a teacher with a knowledge of *simple* English (a knowledge of complicated and high-flown much-murdered English is more common), and with good powers of discipline so as to be able to allow a little fun without letting it run to disorder, and with a love for children and no feeling of false shame to play with them.

I have one or two such men and am sure that to see them at work (which I should be very glad for any interested to come and do) would be a revelation to those who foresee nothing but painful and superficial cram in the idea.

The fact is that in the highest forms the great difficulty, I would almost say the only difficulty, with average Brahman boys at least, who are generally both intelligent (or were till they were

'taught') and hardworking, is the utter badness of their English. The explanation of this badness is that boys do not *get hold of English as a spoken language* in the lower forms and consequently can neither understand the lessons taught in the higher forms nor answer in English, either orally or on paper. Anything that can be done to make them familiar with *speaking* English is worth trying.

It would, in my opinion, be a happy day for the prospects of our higher forms if some one like Mr. Nagoji Rao could be set apart to devote himself to the instruction in the teaching of English by conversation of suitable teachers of the lowest classes of the departments attached to the best High Schools and Colleges.

The day is I am afraid very far distant when we can hope for much improvement in the teaching of English in ordinary village Primary schools.

A. H. DAVEY.

OPEN QUESTIONS. II.

HINDU ORPHANAGES.

IT is to be regretted that India does not realise the necessity for and importance of orphanages, or if she realises it, does not endeavour to open asylums for the waif and stray. A friend of mine wrote to me the other day from the Punjab, "Believe me, we understand fully the deplorable state of our country and we know our duty towards it. We encourage arts, we open orphanages, we encourage Sanskrit and Hindi. During the last famine we rescued not less than a thousand souls from the clutches of the Christians." And then my friend described to me how and where he and his friends in the Punjab built orphanages, how the motherless and suffering children were picked up from the far-off villages, and how they were treated in the new homes which are maintained for them by charitable men. And I confess that I blushed when I was reading the epistle. I shall very briefly set forth the necessity for orphanages, and then enumerate the advantages that may ensue from such institutions.

We all realise, that India is lamentably famine-stricken. In this Presidency within recent years the fertile tracts of Tanjore and Trichinopoly have at times been as unproductive as the barren districts of Salem and Bellary: in the sister presidency of Bombay plague increases and men decay: and in the northern parts, they

talk much and do little. The first reason that urges itself for the opening of orphanages is humanity and national bondage. To sit at ease and stare carelessly at the suffering, no man would choose unless his heart is stone: and he is but a soi-disant patriot who leaves in the lurch his poor fellow-creatures. The mortality is great in the middle classes and greater in the lower orders. And since India is mainly an agricultural country, the loss that is inflicted upon her by the sweeping away of the peasant population is heavy and deplorable. If the present state of affairs be left unremedied, there will be a dearth of agriculturists: and the day will not be far away when we must expect to see mother-India tottering, to her fall, her backbone broken.

Again in this country a great defect is that there is no variety in the professions of the proletariate. In a locality all are either workers in bronze or weavers or cheroot manufacturers: and in no place can be found a certain number of men weaving here, and a proportionate number of bronze-smiths working there. Hence were famine or plague to devastate a big place of commercial activity, or a cluster of towns, a class of artisans would be carried off at a blow. It is not necessary that any great trading city should be visited with plague for the extinction of indigenous manufacture. For in this country where people adhere so much to custom, the sale of a particular kind of cloth or a special sort of utensil is great. The laced and embroidered cloth of Salem finds a ready sale in Mysore and Bombay: and the dyed cloth of Madura is sold in its sister districts, as much as, or more than in that district itself. Thus distress to one part of the country means disaster to another. And this has been well exemplified by the low ebb to which the cloth-trade in Salem has fallen through the prevalence of plague in Bombay and Mysore. And this rapid decay of indigenous art and manufacture demands that the poor orphans of handicraftsmen should be saved from the cold hands of death, if not to develop, at least to preserve, the dying industry of India.

And lastly our religion appeals to us to protect these helpless little beings. Does not every student of history, does not every enlightened Hindu know that if deprived of her religion, India would cease to be a nation? Ancient pantheistic Egypt fell: the unparalleled vigour and patriotism of the Romans were extinguished never to smoulder again: and Greece, with her Olympian Gods and world-renowned wisdom fell to the Victor's sword and

perished. How is it that our India, conquered, torn, enfeebled and enslaved, is able to keep her own and gaze majestically as states, kingdoms and empires rise and fall? Because in India religion is stable, though everything else is undergoing a change,—whether good or bad time only can decide. Her religion is stable and she also is well-seated. Shake her religion and she will quiver. But now the calamity that has befallen the nation, the prevalence of famine and the breaking out of plague, brings with it influences antagonistic to our religion. The Christian Missionaries, of course inspired by most laudable motives from their standpoint, take opportunity of the dire situation of the land: and with promises of food and future support to the suffering, go about the country promulgating the Gospel of Christ. And the starving peasant, while enduring the severe pangs of poverty, cares little for his religion, receives thankfully the food so kindly offered, and to boot embraces Christianity.

Thus we see that before us roll on a series of black and huge clouds which threaten us with serious results and which one day may break into ruinous storm. One of the remedies for all the evil would be the establishment of orphanages in the principal stations though not all over the country. It may be asked of what use an orphanage would be to a famine stricken adult. It must be admitted, that no good would it do him personally: but the benefit that would be reaped by his descendants would be incalculable. These orphanages would be of considerable service to the country, if only the children in them could be brought up under good training. A set of boys can be set apart to be taught the use of the hand-loom: a party can be trained in carpentry or masonry: a few can be taught English: while many can be forced to grasp the spirit of the science of agriculture and cattle-breeding. Is it to be thought that these creatures, happy and healthy, would not repay the nation by working hard, in the lines that would be set apart for them? Are we to suppose that they would be ungrateful? They would love India better than we do: they would work for the good of India as we work for the maintenance of our family. In right earnest, I believe and say that much can be done for the good of India by these starving creatures: and much evil is done to the country by ignoring them.

Having dealt so far with the necessity for instituting orphanages, and having said so much about the consequent results, I shall proceed to discuss how this system can be established. Let

us suppose that in this Presidency there were about a thousand orphans, nearly fifty for each of the twenty-two districts. And if there were not this number of orphans, it would matter but little if the boys and girls of parents too poor to maintain them are brought in. The locality where the lodgings for them is to be built should be carefully chosen. Over-populated, dirty and malarial quarters should be shunned: and secluded and rural parts ought to be preferred. At the outset five orphanages, each to board about two hundred, would be sufficient. Whence is the money to be got for all these? Of many ways of procuring money that might be suggested, the following is one. It is a well-known fact that there are too many schools all over the country. In big towns there are High Schools and Colleges as well as innumerable Primary schools. And the abolition of a certain number of them that are kept up by private gentlemen, and their amalgamation into orphanages would be of considerable use, and can be easily effected. A result of the abolition of these schools would be that education would not be sold as it is now, but really sought after as it ought to be. Above all competition would be lessened. So this proposal can be carried out: it would injure none, while it would delight many.

As there would necessarily be children among the orphans it would be well to make a division among the orphans. All those under ten years should be kept under the management and teaching of women, subject to the supervision of honourable citizens interested in the cause. For this task no woman is more qualified than the Hindu widow: for none except those who suffer can understand fully the sorrows of the suffering. Should the widow be appointed as the teacher and guardian, the Widows' Homes that are being established by the endeavours of the Social Reformers need not be in future maintained. And the money spent upon them also can be made use of for this noble purpose. The governesses should be enjoined not to tolerate laziness or impertinence in the children entrusted to their care. And boys over six years of age should be given some work during a part of the day. The work should not be tedious. It should be mechanical and require very little brain exertion. Rope-making and such simple and yet profitable tasks would be about the best that could be taken up. Of course reading and writing the respective vernaculars and a very elementary knowledge of Arithmetic should be taught before the children leave their governesses.

The orphanage where boys from 10 to 18 years old are admitted should be managed by men. And the instruction imparted to the students should be varied, practical and useful. Masonry, carpentry, smithcraft, weaving, etc., should be taught by able mechanics, who, like the teachers of a school, should be treated with respect and adequately paid.

A. NARAYANASAMI.

RECENT PERIODICAL LITERATURE.

The words of Dr J. Beattie Crozier always deserve careful pondering, and his articles in the December and January numbers of the *Fortnightly* form no exception to this rule. In the first of these papers Dr. Crozier applies himself to 'The Problem of Religious Conversion.' The subject is suggested by Professor James's treatment of it in his recently published Gifford Lectures. In these lectures Dr. James comes to the conclusion that, in conversion, the soul of man comes into direct and immediate contact with God or the Spirit of God. Dr. Crozier does not admit this conclusion. In the first place, he notices the limitations of the beliefs which accompany the experience of conversion. The experiences have in general much in common: they bring illumination and a feeling of peace, for instance. But another fact is noticeable. The vision of God which is seen, or the voice which is heard is in accord with the previous mode of thinking of the individual who is undergoing the experience. Paul saw and heard the risen Christ against whom he had been striving. Luther, in times when demonology held its sway, saw the devil. Again mystics see what the systems, in which they have been brought up, predispose them to see. In the next place, while the person who experiences conversion believes that he has come into contact with the Spirit of God, he yet never gains by this experience any fresh knowledge of the world, or of the mind of the spirit into whose presence he has come. Men like Paul and Augustine have, after their conversion, enunciated great systems, but these were the results of their intellectual nature and not of their conversion. The illumination profoundly affected their moral powers, but left their intellectual powers where they were. Conversion seems not to stimulate the intellect but simply in place of doubt to implant a conviction of a certain aspect of truth. In many natures the consequence is dogmatism, only the "sky-blue" natures retain moral and intellectual flexibility. Thus we look to the converted to keep up the moral fibre of nations, and to the men of all-round sympathies to promote intellectual expansion. In the third place, the reference of conversion to the presence of God is precluded by observation of the means by which conversion may be induced in simple and uncultured natures. In many cases the phenomena accompanying the conversion of these people are similar to the phenomena of trance: and the experiences resemble those which follow the inhalation of nitrous oxide gas. In light of these facts we must ask,—what is the psychology of sudden conversion? Light is thrown upon the point by the fact that the mind or brain is a system of interconnected centres of activity. Some parts of the brain are, in our normal experiences, conscious while others are unconscious. These subliminal regions are the receptacle either for all that comes by the senses, or for all that comes by the higher life of the spirit. They are excited by appropriate stimuli, as is the case, for example, in drowning. When the conscious mind is asleep the marvellous hidden powers of the subliminal regions are most fully called into activity. In hypnotism, brain-centres which are usually in abeyance burst forth into strange activity. In trance, the subject weaves into coherent

form a whole mass of facts which must have been received by thought-transference. In line with such facts, Dr. Crozier comes to the conclusion that in the case of religious conversion the lower passions and appetites are inhibited, while the higher sentiments are immensely strengthened. And he finds support for this view in the effects of concentration as they may be seen in the Christian scientist or the *Hindu* yogi. If this idea is correct it shows why conversion leads to no intellectual discoveries. In cases of sudden conversion some of the centres of the mind are uncoupled from others with which they are normally connected. Now, intellect deals with related not with unrelated parts, consequently it has here no opportunity for exercise. Thus the rapture of one who is suddenly converted is apt to bring to the world little of help or mordal inspiration. Thus far Dr. Crozier goes: it is evident that the whole question is not exhausted by him: he intends to take it up in a subsequent article. One or two remarks, however, cannot be out of place although Dr. Crozier's argument is not fully elaborated. In the first place while he sets himself to deal with the problem of conversion he deals only with cases of conversion accompanied with ecstatic manifestations. The latter part of his paper shows this clearly, for in it he leaves aside Paul and Augustine, and devotes himself to Salvationists and revivalists. The method of procedure does not promise the best results. If the question of conversion is to be fairly dealt with, the conversion of Paul affords perfectly unique ground for investigation and explanation, it is devoid of any but the sanest elements, and it leads to consequences of the utmost import to the world. Other examples might have been afforded to Dr. Crozier by some of his Christian friends, whose experience of conversion was as real as the revivalists', but devoid of the grotesque incidents that followed his. Another remark is this, there seems to be some misunderstanding arising out of the use of the word "sudden." From one point of view all conversion is sudden: it is the sudden inbursting of new light, the sudden appropriation of a truth old indeed but new to the individual. Yet, on the other hand, conversion is always led up to, either consciously or unconsciously. This is the truth which Dr. Crozier rather conceals by saying that conversion leads to no new intellectual discovery. To say that it leads to no moral discovery is disproved by hundreds of cases. Nothing is more clear than that in conversion, a man awakens to a new sense of the nature of God and of himself. This cannot be denied the name of a discovery, and is it not also an intellectual discovery? One more remark is this that there is something wrong with a psychology which asserts that mind-centres (or brain-centres, for Dr. Crozier does not distinguish between them) can be so dissociated that all relation or connection, in which the sphere of intellect lies, is obliterated. Does not this look like a return to the faculty psychology? and is it not at variance with Dr. Crozier's statement that conversion leads to a burning *conviction?* The self cannot thus be split up: normal conversion affects the whole of the self, and in its effects is as various as are the manifestations of the self.

In the second of Dr. Crozier's articles he is occupied with a theme quite different from that of conversion. It is 'The Condition of England Question' which he tackles, especially in its industrial aspect. Industry has now become a highly developed product: it has entered on the scientific stage. How is England equipped for this stage? In no wise, answers Dr. Crozier, and that for the following reasons. Firstly, the industrial power of Britain is not centralised, either in the hands of Government or of private capitalists. Secondly, there is existent in Britain a spirit of political democracy, and not of social democracy, and where the political influence is supreme, industry does not flourish. Thirdly, the state is not identifying itself and its resources with the interests of Industry as they have always been identified with the interests and defence of territory acquired by war. Dr. Crozier strongly advocates the abolition of Free Trade.

Dr. Macnamara writes on 'The New Education Act at Work,' and amongst other facts which he notes are the

following. The one authority principle of the acts admits of exceptions which render its authority multiple and not single. The denominationalists get the appointment of four local managers, the public two, out of every six. The writer believes that ultimately a scheme of national education will be arrived at, the main features of which will be (1) all schools, as to general supervision and local management, will be under complete public control. (2) The denominational schools will be rented to the public authorities for the hours they need them. (3) Religious instruction will take the form of a common family opening-service of an undenominational character, such instruction to be supplemented by the denominationalists at hours before or after the ordinary school teaching. (4) All teachers will be appointed by the public authorities, and will be exempt from any theological test.

THE new Education Act is the subject of the first two articles in the January number of the *Nineteenth Century and After.* In the first of these Mr. C. A. Lathbury, Editor of the *Pilot,* maintains that the clergy have not after all played their cards well, but that Esaulike they have sold their birthright for a mess of pottage. They have obtained a clear financial advantage, but they have done this, Mr. Lathbury contends, by sacrificing what is of much more importance to the maintenance of their power. Hitherto the parish priest has had nobody over him except the bishop and the law courts, but in future he will, as regards a large part of his work, be subject to a lay tribunal whose opinion may be altogether different from his. To the laity and not to the clergy, Mr. Lathbury says, will now belong the right to say whether a particular doctrine of the Church of England shall be taught in a Church of England School. It is inconceivable, he says, that such a state of matters should long be accepted by the clergy, and their business for the present is to see to it that so far as its arrangements for teaching religion are concerned, the Act shall have but a short time to live.

Nonconformists also are determined that the Act shall have only a short time to live, but for reasons very different from those which weigh with the sacerdotal party in the Church of England. As to the policy which they ought to pursue in order to accomplish their end they are not fully agreed. The policy of passive resistance has been advocated by many, and doubtless many Nonconformists will refuse to pay rates for the support of schools in the management of which they will practically have no voice. Dr. J. Guinness Rogers, who contributes the second of the two articles referred to, counsels a more constitutional policy. He thinks there are forces at work in English Society which will distinctly check if they do not altogether correct the clerical animus, and he points to the absence of any strong sympathy with the extreme ritualists on the part of the leading members of the laity of the Church as a very significant fact. Nonconformists, he says, do well to be angry, but anger is not a safe counsellor, and what they have to do is to consider how best to utilise the new conditions. Not by passionate protest or sullen obstruction is the object which Nonconformists desire to be brought about, but by an honest determination to take advantage of every opportunity which the new system affords of hastening a more equitable settlement. That such opportunities are by no means wanting at present Dr. Guinness Rogers is firmly convinced.

Sir Oliver Lodge's indictment of the English Public Schools has called forth two replies—one from Mr. Benson and the other from Mr. Frank Fletcher of Rugby.

Mr. Benson agrees with Sir Oliver Lodge that the intellectual outlook in Public School education is not encouraging, and that the methods pursued in Public Schools are not such as are fitted to produce intellectual interest. The cause of this state of things, however, he finds in the low intellectual tone that prevails in the country. If the cure for the evil must originate in the schools, he holds that the number of subjects to be studied must be reduced, and that the teachers must be relieved of the excessive drudgery to which they have to submit. He complains that assistant-masters have

too little independence. Mr. Fletcher differs from him somewhat on this point, and he thinks that no wise headmaster would refuse a certain measure of freedom of action to a colleague who should show originality in his methods. He thinks lack of interest in boys is often due to the fact that they are made to concentrate their energies too much on subjects for which they have no aptitude. He points out, however, that in most Public Schools opportunities are given to boys to specialise in the subjects for which they have most aptitude. He also remarks that while interest is undoubtedly one of the most stimulating elements in education, it is not everything, and that any education which exalts 'interest' at the expense of application is on wrong lines. Much work, he truly says, must be done in life to which the term 'interesting' can hardly be applied.

Mr. G. F. H. Berkeley writes an interesting history of the Abyssinian question and the circumstances that have led up to the present condition of affairs in that country. He confines himself mainly to the events of the last sixty years, during which Abyssinia, from being a collection of unknown and barbarous tribes, has gradually become a united nation and an important factor in the politics of the world. For this result she is indebted to a succession of three very able rulers, the Emperors Theodore, John, and Menelik. Mr. Berkeley's article does not pretend to be an exhaustive description of modern Ethiopia: its aim is rather to show that Abyssinia is an important nation, especially to England which possesses such wide interest in the surrounding territories. At present, he says, few Englishmen know or care anything about Abyssinia, and the development of the country would seem to be largely in the hands of the French. Russia and Italy also take a keen interest in the country.

In the October number of the *Nineteenth Century and After* Mr. Walter Frewen Lord criticised the works of Jane Austen and in particular emphasised the objection often urged against her that she is feminine. In the present number Miss Annie Gladstone takes 'another view of Jane Austen's Novels,' and has little difficulty in showing that much of Mr. Lord's criticism is wide of the mark and that his estimate of Jane Austen's work is in many ways wrong To say that Miss Austen's work is feminine is in Miss Gladstone's opinion its highest praise. She and she alone, Miss Gladstone says, has given us the *womanly* outlook of the time from 1775 to 1817; and her women are her strong point. Macaulay was not after all far wrong, Miss Gladstone thinks, in comparing Jane Austen to Shakespeare, for, like him, she had not only keen observation, a sense of comedy, delicate satire, and a genial humanity, but also the power of getting outside her own feeling and projecting, not the feeling itself, but its interpreted harmonised result in external form.

The question of England's food-supply in time of war is a question of the very greatest importance, and we are glad to know that it is beginning to receive the consideration it demands. An association has been formed for the purpose of securing an official inquiry into the question, and an appeal has been made to Government to appoint a Royal Commission or a Parliamentary Committee to investigate the matter. Captain Stewart L. Murray contributes an article on it to the number of the *Nineteenth Century* now before us, and urges that no time should be lost in dealing with it. The urgency arises from the fact that there are to-day seven millions of the British people living in poverty so dire that they can hardly eke out a bare subsistence, even with present prices. In the event of a European war the price of food would at once rise beyond the purchasing power of these people, and owing to the adverse effect which war would have on trade another three millions would be added to their number.

The *Contemporary Review* for January contains an unusual amount of interesting matter. Dr. Fairbairn reviews Dr. Drummond's Life of *James Martineau* or rather makes the appearance of that life an occasion for writing about James Martineau himself. Dr. Martineau's primary interests were, Dr. Fairbairn says, philosophical

and his theology was not so much interpreted through his philosophy as adapted to it. He began by interpreting human phenomena by the analogy of external nature, but the transcendentalism which was native to his mind soon emancipated him from the yoke of the empirical and necessitarian mode of thought. It is as an interpreter of our ultimate philosophic and ethical ideas as constituting the basis and essence of religion that he has a claim upon our grateful remembrance. It is largely owing to him that our age was not swept off its feet by the rising tide of materialistic and pseudo-scientific speculation. In one respect he had an affinity to Herbert Spencer. Spencer's view of the universe seemed to him inadequate and unreal, and his view seemed to Spencer fantastic and arbitrary. But both men found everywhere a single energy, though to Spencer it might be an unconditioned force, and to Martineau a divine will.

Mr. Timothy Richard gives interesting information about *The New Education in China*. New Colleges have been founded in ten different provinces and an edict has been issued commanding all already existing Colleges and Schools in the Empire to be turned into Colleges and Schools of Western learning. There are 1,500,000 students in China studying for the B.A. degree, and 150,000 B.A.'s who are candidates for the M.A. degree, and the faces of this grand intellectual army are now turned towards Western learning. Interesting specimens of the papers on the new lines set in the examination in various provinces for the M.A. degree are given in the article.

In an article entitled *The Coming Struggle between Slav and Teuton*, "Quidam" describes the latent antagonism between Germany and Russia, an antagonism which will probably culminate in a life and death struggle which will prove unparalleled in the world's history for its magnitude and far-reaching consequences. Britain should keep out of the fray. It is the policy of Slav and Teuton to do their best to conceal from the world their conflicting interests and mutual antipathies and hatreds; but it is a significant fact that two-thirds of the Russian army in Europe, about 600,000 men with 100,000 horses and 2,360 field guns, are at present massed a[...] German frontier, ready to stri[...] moment.

Mr. Philip H. Wicksteed writes [...] interestingly and suggestively on *R[...]ert Browning*. Browning is cha[...]terised, he says, by vivid deligh[...] single impressions, interest in isol[...] passions, fascinated and fascina[...] studies of every variety of chara[...] and conception of life, in react[...] with all manner of varied conditi[...] And behind all this there is a perfe[...] definite and indeed militant and ex[...]sive religious philosophy and th[...] of life: but his material is indefin[...] wider than his scheme. His range i[...] vaster than that of any contemporary writer. He never aims at literal accu[r]acy with regard to matters of fa[...] he cares less than other poets [...] facts of nature; and is almost i[...]ferent to *facts* of history: Sordel[...] one huge anachronism. Impress[...] are everything to him. His [...] interest is the development of [...] soul. Human experience is for [...] the true gold of history. Henc[...] strangely humanising effect of [...] study of Browning. The enlargi[...] ethical sympathies has, howeve[...] defects. There is seldom ethical e[...]siasm or even sound moral indign[...] in Browning's work: and conn[...] with this lack of ethical earnes[...] there is an absence of anythi[...]proaching social enthusiasm. B[...]ing is a thorough individualist[...] he is the poet of the individual. [...] regard to religious philosophy it [...] be difficult to maintain that Brow[...] was an original or consistent sys[...] builder. His method consists e[...]tially in quickening the spiritual se[...] in presenting and vivifying a con[...]tion of life. And who shall sa[...] how many, in this generation, Bro[...]ing has so presented life as to m[...] it beautiful and noble? This af[...] is the only ultimate theod[...] whatever we may say or [...] Browning, the fact remain[...] our time larger numbers of [...] take life earnestly have fo[...] highest thought formulated, [...]sonal aspirations defended, th[...]est personal life placed above [...] and flow of their own [...] moods, in Browning, tha[...] other writer of the day.

M. E. PRESS, MOUNT ROAD, MADRAS, 1903.